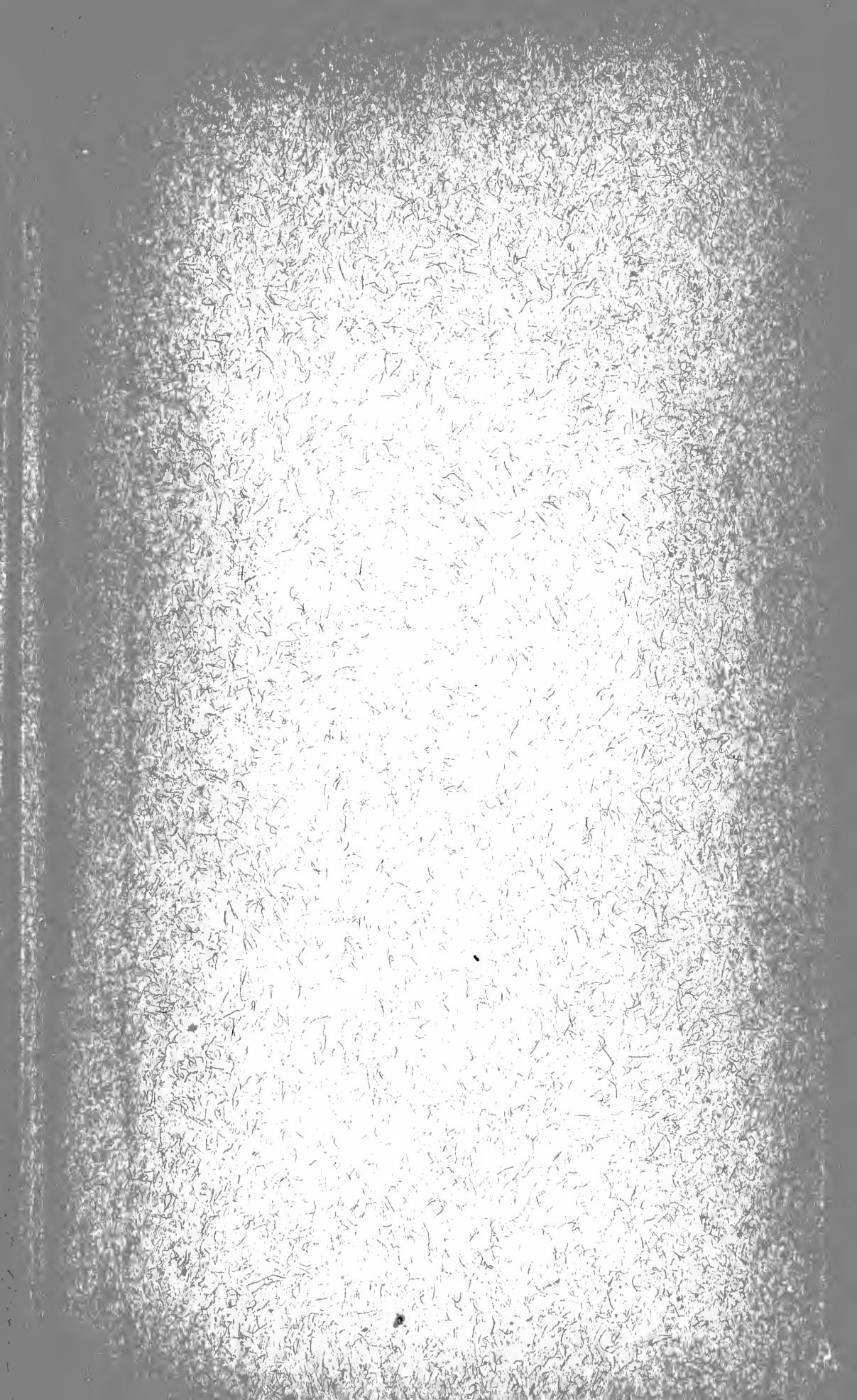


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Political, Religious,

and

Love Poems.

FROM

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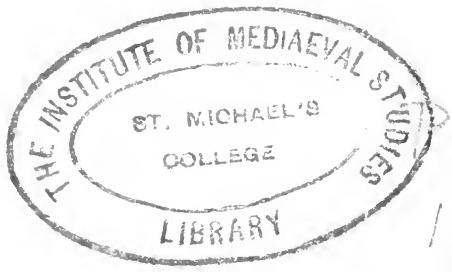
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JAMES DEVON.

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P R E F A C E.

THIS book is somewhat of a medley, partly for the reason that the Lambeth MS. whence it is mainly drawn—and for the loan of which I am deeply indebted to the Archbishop of Canterbury—is so too. The two first poems, and part of the third, should—and, had its editor known of them, of course would—have found a place in the second volume of Mr Thomas Wright's Political Songs for the Master of the Rolls ; some of the rest might have gone into any collection of Love or Religious Poems, and others into any Miscellaneous volume. Of the pieces now issued some have been printed elsewhere, and of most, perhaps better texts exist ; but the time that it takes to ascertain whether a poem has been printed or not, which is the best MS. of it, in what points the versions differ, &c., &c., is so great, that after some experience I find the shortest way for a man much engaged in other work, but wishing to give some time to the Society, is to make himself a foolometer and book-possessor-ometer for the majority of his fellow-members, and print whatever he either does not know, or cannot get at easily, leaving others with more leisure to print the best texts. *He* wants *some* text, and that at once.¹ This will explain why Lydgate's *Hors*, *Shepe*, & *Gosse*, for instance, appears here. The title has been worrying me for years, but till the revise of the present version reached me, I had never found or made a spare half-hour at the Museum to take the Roxburghe Club reprint out and read it.

¹ This excuse is not intended as a justification for an Editor to take no trouble about his work. It only asks that he may be allowed to judge how the trouble he can, and must, take, can be best applied.

Now some fresh hundreds of people as well as myself have a troubleless opportunity of knowing what the poem says, though in the late Lambeth MS. it has lost its head and tail, and many readings are bad. *La Belle Dame sanz Mercy* may be in the same condition, but it is given for lovers of Keats, who are not owners of black-letter Chaucers.

I intended at first to print only certain of the pieces in the Lambeth MS. 306, but on looking through the Piers Plowman MSS. in the British Museum with Mr Skeat, to choose the best for the Society's three-text edition, he pointed out to me the Political Poems in *Vespasian*, B xvi. These I copied, and then cancelled—with the exception of the *Satirical Proclamation* (pp. 12-13), on finding that they were in Mr Wright's volume of Political Songs.¹ Then a comparison of the Lambeth texts of *Sent Gregorys Trentalle* and *The Stacions of Roome* with those in the rather earlier Museum MS., Cotton Caligula, A ii.,² showed that the latter must be preferred to the former, and they were accordingly copied. After this a friend at Cambridge kindly sent me transcripts of some seemingly anonymous poems from the University Library, one of which proved to be a version of a ditty of Lydgate's against Women's Horns, printed in *Reliquiae Antiquae* (vol. i. p. 79) and twice by the Percy Society, and the rest inferior copies of others of Lydgate's Poems; nevertheless, as two of these had been set up they are included here (pp. 25-8, 45-7), for they are sure to meet some eye that has not seen them before. As a substitute for the other cancelled poems, Mr Skeat with much goodwill copied *Whi art thou Froward* (pp. 111-12), and (on Mr Bradshaw's recommendation) *The Parliament of Love* and *The Seven Deadly Sins*, printed here pp. 48-51, 215-19, and has seen them through the press. Mr W. Aldis Wright has performed the same kind offices for the two poems in the Northern Dialect on pp. 103-10; and Mr Edmund Brock for *The Fifty-First Psalm*, pp. 251-56, besides helping me in other ways. Mr Cockayne gave me the first

¹ There is a kind of comfort in narrating one's little troubles. The reader will sympathize if he knows how very small a man feels when he looks at his eagerly-made copy of a good poem, by the side of an after-found print of it.

² I hope to print the unedited pieces from this MS. next year.

verse of *Rats Away* (p. 23), and Mr George Parker, of Rose Hill, Oxford, the second verse, and a revise of the whole. Mr G. Parker is also responsible for the text of the Prologue to the Adulterous Falmouth Squire. A reference in *Reliquiae Antiquae* sent me to the Harl. MS. 7322, and the early date of the English Poems mixed with its Latin prose more than justifies their reproduction here, pp. 220-42. To Mr Bradshaw's acquaintance with the Lambeth Catalogue I owe my introduction to the excellent MS. 853,¹ which has furnished complete texts of two poems opposite which they are printed here (pp. 161 and 150), including one of two Complaints of the Virgin, of the other of which a most interesting variation (see p. 204) occurs in Harleian MS. 3954, between copies of Mandevill's *Voiage* and *Piers Plowman*. From the latter MS. I have also taken a curious A-B-C Poem on the Passion of Christ, though it has, I believe, been printed elsewhere.

Now as to the contents of the Poems themselves ;—the allusions in the first were not at the outset explained with certainty, even with the help of Mr James Gairdner, of the Record Office. A man saw Twelve Letters that should save Merry England, in Edward the Fourth's time. These Twelve letters then turn into Eight,—R, W, two E's, F, M, Y, S,—but the R multiplies into three R's (Ares) of three Lords' names, and a fourth and fifth, the Rose that's fresh and will not fade, and the Ragged Staff that no man may escape. The Y, M, S, and W, were explained in the poem to mean the nobles York, March, Salisbury, and Warwick, and the F and E the Feterlock and Eagle. Thus we had four Richards, four nobles, and four badges, of which two, the Rose² and Eagle,³ seemed to mean Edward IV. Did then this triad of fours mean twelve different persons, or ten, or four, or two ? An unexpected meeting with an old friend, who proved to be that wonderful being, ROUGE DRAGON,—of whom I had the vaguest possible notion before, not knowing even whether he had not been

¹ The whole of this MS. is in type for the Society.

² See *The Wright's Chaste Wife*, p. 20, l. 670.

(Trevilian)

³ The Cornysshe Chough offt with his trayne.
(Rex)

Hath made oure Egulle blynde.

Cotton Rolls, ii. 23, quoted in Wright's Pol. Songs, vol. ii. p. 222.

buried hundreds of years—produced the following happy solution of the problem.

“There can, I think, be little doubt that the Twelve Letters refer to the *Christian names*, the *Titles*, and the *Budges or Cognizances* of the following Four Men—

E. M. F.

EDWARD, EARL OF MARCH, with the badge of the Fetterlock.
Afterwards Edward IV.

R. Y. R.

RICHARD, DUKE OF YORK (1415 to 1460), with the badge of the White Rose of the house of York, Father of Edward IV.

R. S. E.

RICHARD (Nevill), EARL OF SALISBURY (1442 to 1460), with the badge of the green Eagle of Monthermer.

R. W. R.

RICHARD (Nevill), EARL OF WARWICK (1449 to 1471), the King-maker, with the badge of the Ragged Staff belonging to that House.

“The Fetterlock, with a falcon inside it, was a badge of Edmund of Langley (son of Edward III.), who re-built his Castle of Fotheringay in that shape, and was consequently assumed by his great grandson Edward IV.

“The arms of Monthermer (an eagle displayed) were always quartered, both by the Montacutes and Nevills, Earls of Salisbury. In the ‘Rows Roll’ (pub. by Pickering, 1845) is a portrait of Richard, Earl of Warwick above-named, who succeeded his father in 1460 as Earl of Salisbury—with the eagle standing at his feet, as a badge.

“The date of the poem is between 1460 and 1471, as Edward is spoken of as King (line 63), and Richard, Duke of York, in the past tense [‘He reynyed’ (line 44), and that he ‘*hathe sofferde grete vexacion*’—sc. been slain (line 28)]; so likewise Lord Salisbury, who was beheaded in 1460, is never spoken of in the present tense, while the Earl of Warwick, who lived till 1471, is spoken of as alive.—G. E. ADAMS, ROUGE DRAGON, *Heralds College*. ”

That this is the true conclusion, and that the Twelve letters represented four persons,—two dead (Richard of York and Richard of

Salisbury), and two living (Edward IV. and Richard of Warwick, the King-maker),—I have no doubt. But if the poem is to be taken as referring to living men only (see line 60, &c.), then the four men must be reduced to two ; and this can be easily accomplished, because as Edward IV. united in himself his father's title of the Duke of York and his own of Earl of March, so Richard the King-maker united in himself his father's title, Earl of Salisbury, and his own, Earl of Warwick. For the King-maker was Earl of Warwick before he succeeded to the Earldom of Salisbury in 1460, when his father, the then Earl, was beheaded at Pontefract Castle subsequent to his capture after the battle of Wakefield, in which Edward the Fourth's father, Richard Duke of York, was defeated and slain. In this case the poem would describe only Edward the Fourth, and Warwick, who made him king ; but no doubt their fathers were included too, as Mr Adams says.

The second Poem sounds strange to modern ears, dulled by non-intervention talk, accustomed to the threat without the blow, the bark without the bite, the scold without the scratch. But its tones fell differently on Edward's ears, we may be sure ; and if there had been no Towton, Hexham, Edgecott, Erpingham, Barnet, and Tewkesbury, to fight on English soil, and drain the country of its best blood, we should have heard, I doubt not, of the daring young king in France in other wise than when he was there in 1475, and perchance he would have taken the English flag beyond the southern bounds that the Black Prince so bravely bore it to.

The third piece records how Edward the Fourth was received at Bristol ; and the fourth Poem tells how the Duke of Suffolk, the unpopular favourite of Henry VI., was caught at sea by the ship Nicholas, and beheaded ; and calls on many of the chief clergy and laymen to help sing his Dirge and bury him. Of these the following are mentioned in the list in the faded Cotton Roll (Cott. Charters, ii. 23), printed by Mr Wright (Pol. Poems, v. 2, pp. lvi—lvii, notes), of unpopular “namys that were enditede at Rowchestre afore the cardinalle of Yorke, bysshoppe of Canturbury, and the Duke of Bokyngham, etc., in the feste of the Assumpcioun of oure lady and (?) festo Laurencii, anno r. r. Henrici xxix^o. ”

Johan Trevyliane, nuper de London, armiger, 2.	Reginaldus, abbas Sancti Petri Gloucestriæ, of, 2.
Johan Say, nuper de Londone, armiger, 2.	Jacobus Fynys, dominus de Say, j. T. Stanley, miles, of, j.
Johannes Polforde [? Pulford, l. 111]. nuper de Londone, armiger, 2.	Thomas Thorppe, gentilman, j.
Thomas Kent, de London., gentylmane, alias dictus T.K., clericus consilii domini regis, 2.	Johan Blakeney, gentilmane, j.
Johan Penyeole, nuper de London., armiger.	Dominus Iohannes Forstkew, of, j. miles.
Thomas Hoo, de Hastyngē in comitatu Sussex., miles, of, 2.	Walter Liarde, episcopus Norwic., j.
	Ricardus Wodvile, dominus de Ryvers, j.
	Willelmus Booth, episcopus Cestriæ, j."

Our version has sixty lines not in the Cotton copy (Vesp. B xvi) printed by Mr Wright, but omits sixteen lines of the latter. It is, Mr Gairdner tells me, in the handwriting of John Stowe, the chronicler, to whom the Lambeth MS. 306 once belonged, and in whose handwriting there are many entries scattered through the volume. Three characteristic ones I copy below.¹

[Fol. 47, back.]

¹ Anno dō 1564 . . . The 20 of novemver, beyng Monday, in ye mornynge a-bout .vj. of ye clocke, throghe neglygence of a mayden with a candell, ye snoffe ther-of fawlynge in-to an hundryd-wayght of gonne-pothar, thre howssys in bucklers-bury war sore shaken, and ye backar partes of ye same howsys wer all to-blowne & shattard in pecis, & ye aforesayd maybe was so byrnt yt she dyede ther-of with-in ij dayes aftar, yf this powthar had bene in a sellar, as it was in a garret, it had donne more harme.

.j. This yere 1564. was a sharpe froste, whiche began on seynt Thomas daye before cristmas, on ye .21. daye of desembar, beyng thursdaye, & contynewyd tyll ye .3. day of Janewarie, beyng wednys-daye, on ye whiche wedynseday it thawyd bothe ye daye & nyght folowynge, & ye morow, beyng thursdaye, allso. this forst, as before is sayde, begynnyng on sent Thomas day before cristmas, was so sharpe that on newyers even men went ovar the Thams as saffe as on ye dry land, not only betwyxt westmystar & lambythe, but in all placis betwyxt lambethe & ye olde swane, they wente bothe ovar ye thames & alonge ye same, from london to westmystar, & from westmystar to london, comynge a lande salffelly (thankis bē to god) wher they wolde, between westmystar and ye olde swan whiche is very nere vnto ye brydge; & ye same newyers even, beyng sondaye, people playd at ye footte ball on ye

To explain the fifth piece in this Text, the Satirical Proclamation, nothing better has been proposed by the friends I have consulted than Mr Adams's suggestion on p. 14, that it is a satire by the party of Cardinal Beaufort on the pretensions of Renè Duke of Anjou, and titular King of Jerusalem, &c., whose daughter Margaret afterwards married Henry VI.

The sixth piece is Lydgate's Horse, Sheep, and Goose, less its head and tail, or Introduction and Moral, both of which will be found in the Roxburghe Club reprint; the Moral alone being given in Mr Halliwell's edition of Lydgate's Minor Poems, p. 117 (Percy Soc. 1840).

The seventh piece (p. 22) is the "Rats Away" already alluded to. I cannot construe all the lines, and the MS. is so nearly illegible that Mr Parker, and Mr Macray who kindly helped him, had much difficulty in making out so much of the MS. as they have done.

The wise advice given by the next three pieces to purchasers of land, to all mixing with their fellows,¹ and to housekeepers, are in great

thams by great nombars : on newe yeers day, beynge mondaye, & on twesday & wednesday, dyvars Tentyllmen & othars set vp pryckes on ye Thams, & shott at ye same, & great nombars of people beholdynge ye same, standyngc at ye prykis as boldly and thankis be ggvyn to god a[s] safly, as it had bene on ye drye lande. And I my selfe who wrate this notte, wente on ye wedynsay before namyd frome lambythe to westmystar, & ther dynyd with Master burre who went thetar with me, & then we went agayne to ye comon stayrs of westmystar, & so vpon ye Thames to ye baynards castell, where we went a land (thankys be to god) as salfse as evar I went in eny place in all my lyffe, where we sawe men shewte at a payre of prykis set vp a-gaynst ye qweens cowrte vpon ye Thams, & costardmongars playnge at ye dysse for aples ; & ye people went on ye thams in greater nombars then in eny streat in london. The people went ovar ye thams on ye thursdaye at nyght ; & on ye morow, beynge frydaye, was no yce on the thams to be sene, but yt all men myght rowe ovar & a-longe ye same, it was so sodaynly consumyd.

[Fol. 71, back.]

Anno .1563. ye .26. of Iune was a mynyster, parson of sent marie abchurche, of sent martyns in Iarmongar lane, & of one othar benifice in ye cuntrie, takyn at dystaffe lane, vssyng an othar mans wyffe as his owne, whiche was dowghtar to ser Myles partryge, & wyffe to wyllyam stokebrege, grossar ; & he beyng so takyn at ye dede doyng, (havyng a wyffe of his owne,) was caryed to brydwel thrughe all the stretes, his breche hangyng aboute his knes, his gowne & his (kyvar knave) hatt borne aftar hym with myche honor ; but he lay not longe ther, but was delyveryd with-owt punyshment, & styl Injoyed his beneffysis ; they were greatly blamed that prehended hym and commited hym.

¹ Of this "Like thyn awdiens," Mr Skeat says: "There are two better copies of it

part applicable now. The six following little bits were put in, either for their oddity, or because I fancied them, not because Directions how to cram Chickens with black Slugs were considered to be a Political Poem. There are plenty more medical recipes in the Lambeth volume.

The Love Poems begin on p. 38, continue to p. 80, and include Lydgate's before-printed appeal against the woman's horns then in vogue—a bonnet trimming seemingly, like a pair of cow's horns, with the junction stuck as a curtain to a woman's bonnet, the horns curling up on each side of the bonnet, and high above it into the air.

The division of Religious Poems starts with a Hymn to the Virgin "to preserve nobyl Kyng Harry." *Saint Gregory's Trental* exalts the power of the Mass, and tells how by singing thirty Masses,—three on each of the ten chief Festivals,—the Saint rescued from hell to heaven, his mother, damned for having two bastard children and strangling them.² The moral teaching of the next Poem is of a

in print—one by Wynkyn de Worde, with several misprints, but with better readings, and one by the *Percy Society*, Early English Poems, vol. ii. p. 173, from Harl. MS. 2235, which is better all round, has the Latin verses at top, and shows what is translated and what original. It is one of Lydgate's."

¹ To a printed note of Mr Halliwell's I owe the reference to MS. Ashmole 61, which supplies the Prologue to the story, and identifies the sinner with Sir William Basterfield.

² In this poem are certain terms of the Roman Catholic service which Lord Denbigh has kindly explained to me. The *secrete*, p. 91, l. 224, are the *Secreta*, or Secret Prayers, which when more than half through "The Ordinary of the Mass," and before he has received 'the Host' and 'Blood,' the Priest recites (in a voice not audible) with outstretched hands, and which differ on different days. The *Post Comen*, p. 91, l. 229, is the Post Communion, or the portion of the Ordinary after the Host has been given to the laity. See the *Missal for the Laity*, pp. xviii, xxx, &c. Lord Denbigh is anxious that the Roman Catholic doctrine of Indulgences, much misunderstood and misrepresented by Protestants, should be stated in the words of a book of authority among his fellow-believers. I therefore give the following extracts from the *Full Catechism of the Catholic Religion*, 1863, which he has sent me.

Pages 293-6.

Question 84. What is an Indulgence?

An Indulgence is a remission, granted out of the Sacrament of Penance, of that temporal punishment which, even after the sin is forgiven, we have yet to undergo either here or in Purgatory.

85. How does the Church remit the punishment due to our sins?

By making to the Divine Justice compensation for us from the inexhaustible Treasure of the merits of Christ and His Saints. . . .

different order, warning adulterers that they shall be tortured in hell ; and that such teaching was wanted in England in earlier times, when rich men used poor men's wives and daughters even more freely than they do now, no one who knows our history or literature can doubt.

The Stacyons of Rome is simply (to me) a puff of the merits of the Papal City as a place for getting pardons and indulgences, in comparison with Santiago and Jerusalem. What is the good of going so far as either of those places—says the writer, in effect,—when you can get more of the article you want, and on easier terms, in Rome? Every time you go to one church you get 7000 years' pardon ; every time you give alms at another you get 14,000 years ; in every church, more or less of it. Lents are to be had for the asking ; relics may be seen without end, from the Virgin's milk to the hay the donkeys ate at Christ's birth. What would you have more? Why should any penitent go elsewhere? Rome is *the* place for him !

For a set of very valuable and interesting notes on this Poem of *The Stacyons*, containing much curious and suggestive illustration of its statements, the Society is indebted to one of its members, Mr

86.—What is generally required to gain an Indulgence?

It is required, 1. That we should be in the state of grace, and have already obtained, by true repentance, forgiveness of those sins, the temporal punishment of which is to be remitted by the Indulgence ; and, 2. That we should exactly perform the good works prescribed for the gaining of the Indulgence. . . .

To assert that, by an Indulgence, the Church forgives *sins* past or future, or that she grants Indulgences for *money*, is a gross calumny. . . .

91.* Is it then not true that the Church, by Indulgences, frees us from the obligation of doing Penance?

No ; she does not free us from the obligation of doing penance according to our capacity, since, the greater is our penitential zeal and love to God, the more do we participate in the Indulgence ; she will only assist us in our inability to expiate all temporal punishment in this life, and thus, by a generous Indulgence, effect what in ancient times, she endeavoured to attain by the rigorous Penitential Canons.

92. How many kinds of Indulgences are there?

There are two kinds : A *Plenary* Indulgence, which is the remission of the whole debt of temporal punishment due to sin ; and a *Partial* Indulgence, which is the remission of a part of it only.

93.* What is meant by an Indulgence of forty days, or seven years?

A remission of such a debt of temporal punishment as a person would discharge if he did penance for forty days or seven years, according to the ancient Canons of the Church.

William M. Rossetti, the well-known art-critic and translator of Dante, whose words on this subject will come with an authority that those of few other writers in England could command. To one who, like myself, has received for years the untiring aid of this accomplished scholar in the compilation of the Philological Society's Dictionary, his help in the present volume has been doubly grateful, and I desire to express my warmest thanks for it.

The next Poems are to the Virgin,—the first said to be written in 1508 by a D. T. Mylle—and serve to introduce the series of *Complaints* which contain, in parts, a truer pathos, and touch deeper chords, than anything else in the volume. The pleadings of Christ with the sinner are often beautiful, even to an unbeliever's mind ; and who that has heard a mother's passionate cries for her lost one,—those terrible appeals that cut to the heart, can refuse his sympathy with the stricken mother (though he holds her only a poet's fancy), who swooned at Calvary when her ' dear child ' died ?

I am sorry that the way in which the text of one of these Poems is here printed, has led one learned and much-esteemed friend—who (unluckily for us) devotes his spare energy to denouncing the Committee in general and me in particular, instead of editing texts for us all—into calling this volume a pig-stye. Admitting that beings of the species "gruntare, grunnitor" can find space for the exercise of their calling within the leaves of the book, I yet believe that, as the matter stood, it was right to leave the first part of the even-page text of *The Complaynt of Criste* (pp. 160, 162, 164, 166, 168,) as the scribe copied it. Having secured at a later period a good text and right arrangement of the poems from the earlier Lambeth MS. 853, the question was, What was to be done with the already-in-type poor text, and incorrect arrangement of it, from the later Lambeth MS. 306, the MS. which gave us *The Wright's Chaste Wife*, and of which I had in gratitude resolved to print as much as I could, without seeking for better texts of its contents ? Was this poor text, and arrangement of 12-line stanzas in 8, to be cancelled ; or to be corrected by the good one opposite it, and retained ; or was it to be left as an instructive instance to readers in general, and a caution to careless people like myself, of how one of those scribes to whom we

owe almost all our knowledge of our forefathers' minds, had chanced to go astray ? Without contending for the position of the greatest scholar, I know "that the errors of Manuscripts are sacred, and must be preserved," I still think that readers who are kept from mistake as to the original text by the good version of the Lambeth MS. 853, will be glad to see the most instructive variations and mistakes that time and repeated copyings have brought into the later text of the MS. 306, especially when the writer of it may have argued that as the two poems purporting to be by God and Christ were both in fact by Christ, they had better have one title, and the 12-line stanza of the shorter poem be made symmetrical with the 8-line of the longer one. Should this decision make any reader or reviewer grunt again "Pig-stye," I can assure him that the repeated exclamation will be taken as good-humouredly as the first one was.

Asking again attention to the contrast of the continued wail of *The Virgin's Second Complaint*, "Filius Regis mortuus est," with the triumphant change of the Harleian version "Resurrexit, non mortuus est," and also recalling readers' notice to the A B C Poem already mentioned, I repeat again thanks to the kind friends who have aided me with this collection, and hope it may help a little towards a better understanding of "the English mind" of former days.

Egham, 31 May, 1866.

CORRIGENDA.

Page 22, line 208, dele is

Page 71, line 571, for hosithe, ? read losithe

Page 116, line 98, for Stephen both MSS. read Sythe

Page 125, line 337, for one read sone

NOTES
ON
THE STACYONS OF ROME.
BY
W. M. ROSSETTI, ESQ.,
TRANSLATOR OF DANTE, ETC., ETC.

HAVING some—though only a scanty—personal knowledge of the Roman Churches, I have been invited to write a few remarks by way of elucidation of the statements made in “the Stacyons of Rome.” In attempting to revise, confirm, or illustrate, those statements, the books to which I have referred are chiefly three: viz.—

1. *Roma Ristorata di Biondo da Forlì. Tradotta in buona lingua volgare per Lucio Fauno; nuovamente da molti errori corretta, e ristampata.* In Vinegia, appresso Domenico Giglio, 1558.

2. *Le Cose Maravigliose dell’ Alma Città di Roma, anfiteatro del mondo, con le Chiese et Antichità rapresentate in disegno,* da Girolamo Francino. Con l’Aggiunta del Dottor Prospero Parisio, Patritio Romano. In Roma, ad instanza di Gio. Antonio Franzini ed Herede di Girolamo Franzini, 1600.

3. *A Handbook of Rome and its Environs.* 7th edition, carefully revised on the spot, and considerably enlarged. London, John Murray, 1864.—[Murray’s Handbook.]

It may first be expedient to say a few words regarding the term “stations.” A station may be defined as the appointed visitation of some church, altar, shrine, or other the like ecclesiastic locale, for pious purposes, and with certain spiritual graces annexed. Francino, whose book first received papal approval in 1587, gives a somewhat long—and, I presume, a complete—list of these stations as then exist-

ing. I translate the first half-dozen entries, as a specimen. "The Stations which are in the Churches of Rome, both for Lent and all the year, with the accustomed Indulgences. In the month of January. The 1st day of the year, which is the Circumcision of our Lord, there is a station at Santa Maria in Trastevere ad fontes olei. That same day there is a station at Santa Maria Maggiore, and at Santa Maria in Aracoeli. And there is a Papal Chapel at Santa Maria del Popolo. 6th, the day of the Epiphany of the Lord, there is a station at St Peter's, and a Papal Chapel. 7th, to St Julian, in his Church. 10th, at the Church of the Trinity, to St Paul the first Hermit. 13th, the octave of the Epiphany at St Peter's. 16th, to Pope St Marcellus, in his Church." And so on. The number of stations throughout the year thus specified by Francino is about 389, or one may say in round numbers 400. The reader will perceive therefore that, ample as seems the allowance mentioned in the poem of the Stations, these form in reality but a small selection of the whole; and the thousands and hundreds of years of indulgence or "pardon," and the plenitudes or percentages of remission of sins, which the poem specifies, will in like manner be found, though often differing from the allowances indicated by Francino, by way of excess, to differ also, about as often, by way of deficiency, and not probably to be at all overstated on the whole. Such of our readers therefore as feel incited to obtain "a M^l yere and þou hit crave," may set off for Rome in tolerable confidence that they will not, in the long run, find themselves put off with a sorry hundred. Inscriptions over altars, such as "Indulgentia Plenaria pro Vivis ac Defunctis," will show them where to go to, if they are not otherwise aware.

Thus much premised, I proceed to details, following the order of the poem, and limiting myself almost entirely to such points as bear directly upon its statements. To diverge into collateral information concerning the churches would be tempting, but endless, work.

Line 1 to 24. The statement that there were 147 churches in Rome at the date of the poem seems to be rather under the mark than over. In 1587 there were 108 parishes, each, no doubt, with its own special church, and others to boot in no small number.

Murray's Handbook speaks to 45 parish churches within the walls of Rome, and 9 without, and to more than 300 churches altogether, besides the 13 basilicas, of which 5 are classed as great or "patriarchal," and 8 minor. The asserted number of chapels, 10,005, seems startling: it would be more than 61 chapels apiece to the 147 churches—or, to the present number, about 31 apiece (subject to some deduction for isolated chapels or oratories). The latter may be a not unlikely number: it is true that the greatest Basilica of all, St Peter's, has only 28 chapels above-ground, but few or none of the other edifices are laid out on so spacious and uncrowded a plan. Of the next item, "A-bowte þe walle to & fowrty," I scarcely understand the bearing: it appears to affirm that the city of Rome is environed by 42 walls, of which I do not find, nor can surmise, any confirmation. The walls, as at present existing, are from 12 to 13 miles in circuit, including the Trastevere and Vatican. "Grete towres þre hondredde & syxty" are quite credible: there are said to have been 633 in the time of the Emperor Claudius, and nearly 300 are yet standing. The 24 chief gates show less falling-off from the imperial time: Pliny speaks to 30, of which, however, 7 were then walled up: 18 only were open in 1587: at the present day, 20, with 7 still walled up in addition.

Line 25 to 101. *The Basilica of St Peter, named also Basilica Vaticana.* I need hardly remind my readers that, in perusing our old poem, they must not have in their mind's eye the present world-famous building on which Bramante, Michael Angelo, and other men of renown, have left their sign-manual. The old Basilica was founded by Constantine—it is said, in A.D. 306: its façade, as recorded by Raphael in the fresco of the "Incendio del Borgo," would probably have been nearly the same as that known to our poet. This ancient building had become ruinous by 1450, and new works were then begun. In 1506 Julius II. laid the foundation of Bramante's edifice, which may be considered the nucleus of the one now existing. The 29 steps which our poet speaks to had by 1600 become 35 steps (of marble). The 7 years' pardon, or indulgence, for each step ascended or descended, is confirmed by Francino, who adds, however, the obligation of going up the steps to St Peter's Chapel.

The Pope Alexander who granted this indulgence is not clearly identified : it may perhaps have been either Alexander IV., who reigned from 1254 to 61, or Alexander V., 1409-10. I find nothing to elucidate the interesting statement that the solitary chapel of St Peter, standing at the head of the steps in question, was the one wherein that saint sang his first mass. The 100 altars in the church are reduced in the note (from the Lambeth MS.) to 80 : as I have already said, the number of altars, or chapels, in the present building is far below either of these figures. The poet next tells us that 7 of the 100 altars are of more especial honour. This was still the case in 1587, the ordinary indulgences being doubled on the respective feast-days for these altars : and doubtless these privileges have since continued or increased. The 1st altar is “*je vernake*,” on the right hand. As Francino says, “In the tabernacle to right of the great door is the Veronica, or sacred countenance ;” which (in Biondo’s words) “is the true likeness of our Saviour preserved upon a veil by St Veronica.” The reader, no doubt, knows the legend that, as Christ was going to Calvary, a Jewish lady handed Him her veil to wipe His face, the image of which was transferred thereto. This is the Veronica, which is exhibited on Holy Wednesday, on Good Friday, and on the 18th January, the day set apart in 1557 for the dedication-feast of St Peter’s Cathedral. There is not now any altar to St Veronica (though there is her statue) in the upper church of St Peter’s ; but one remains in the crypt. The 2nd chief altar named is that of the Madonna ; to whom indeed there are at present two—that of the Virgin, and of the “*Madonna del Soccorso*.” The 3rd, to St Jude—or, as the note from the Lambeth MS. says, to Sts Simon and Jude. The remains of both these saints were in 1587, and doubtless still are, in the church ; but it does not appear that an altar dedicated to St Jude has remained. The 4th altar was to St Andrew, to whom there is now a chapel in the crypt, and another, to this saint along with St Peter, in the upper church. His head is there also, having been brought to Rome by the Prince of the Morea, in the time of Pope Pius II. (1458-64). The 5th altar was, and still is, to St Gregory the Great, there buried.

The 6th, to Pope St Leo, now accompanied by a very conspicuous bas-relief of the repulse of Attila by that pope. The 7th is an altar of the Holy Cross, or, as now also termed, of the Crucifix : this chapel contains the principal relics of the church. Our poet next gives some details of indulgences. The statement that, from Holy Thursday to Lammas-day (1 August), you can obtain 14,000 years' indulgence per day, is modified by Francino to 12,000 years and as many lents, and remission of one-third of your sins, daily from the Feast of the Annunciation, 25 February, to Lammas-day. Similarly as to the "gret pardon" when the Veronica is shown : 4000 [Francino, 3000] years' indulgence to citizens of Rome, 9000 [6000] to those who come from without, and 12,000 to such as have crossed the seas, with one-third of sins remitted in each case : Francino adds as many lents, and, on the 18th January, plenary remission. All these graces are, according to the poem, doubled in lent ; according to Francino, on the festival of St Peter (29 June), the feasts of the seven principal altars, and all double feasts. Next we have an account of the relics in this Basilica. Bones of St Peter and St Paul. Francino affirms that half of Peter's body, and half of Paul's, were then (1587) under the high altar of St Peter's—the other halves being under the high altar of S. Paolo fuori le Mura. Murray's Handbook differs somewhat : saying that "the body" of Peter has, since the middle of the 4th century, been in the confessional of the crypt of St Peter's, whither it was brought from the crypt of St Sebastian's in the Via Appia ; while the tomb of St Paul used, before the burning of the Basilica of San Paolo, to be under the high altar of that edifice—the earliest traditions testifying to his remains having been buried there, after removal from the Vatican in A.D. 251. The *present* resting-place of St Paul does not appear to be further defined in Murray. To the best of my recollection, the local account given to the visitor is that both St Peter and St Paul lie in the crypt of St Peter's. Francino confirms our poet in saying that the bodies of Sts Simon and Jude (as already stated), and of St Gregory, are in St Peter's : as to St Leo he is silent. "Seynt Parnelle þat holy vyrgyn" is no doubt St Petronilla, daughter of St Peter, to

whom again Francino testifies as lying here. As for “Seynt Sythe þat þoled pyne,”* I cannot trace such a saint, nor bring the name into harmony with my authorities, unless (which I strongly suspect) it ought to be “Stephen,” of whom, according to Francino, the church contains a shoulder-blade.

Line 102 to 128. *The Basilica of St Paul, termed San Paolo fuori le Mura, or the Basilica Ostiensis.* This edifice stands on the Ostian Road, about a mile out of Rome, being founded in A.D. 388 on the spot where the truncated head of St Paul is said to have been miraculously discovered. It remained as the only specimen of a Basilica resembling the earlier St Peter’s, until its lamentable destruction by fire on the 16th July, 1823. Some portions, however, escaped; and the building has been re-constructed on the same interior plan. Our poet states that, on the feast of the conversion of St Paul, 25 January, one may have at this church 1000 years’ pardon (which he seems always to use in the sense of “indulgence,” as now more generally termed). The note, however, from the Lambeth MS. cuts this down to 100 years; which is confirmed by Francino, who adds as many lents, and plenary remission of sins. The 2000 years on St Paul’s day, 29 June, figure in Francino simply as plenary remission; and the 4000 years on Childermas-day (28 December) are not named by that author, but merely that there is then a station in this Basilica. “On Seynt Martyn þe viij day” means, I suppose, during the octave of St Martin, when, as the text says, this church was consecrated. The 14,000 years and lents, and remission of one-third of your penance, are reduced by Francino to 1000 years and lents, but with plenary remission. In the next item the Lambeth MS. appears again to be correct: it is by going to this church on all the *Sundays*—not necessarily all the *days*—of the year, that you obtain the same pardon as by a pilgrimage to St James’s shrine.

Line 129 to 156. *The Church of St Anastasius, or of Sts Vinc-*

* This name stands printed “Stephen” in our text, p. 116. That is an accidental substitution of a merely conjectural reading for the actual reading of both the Cotton and Lambeth MSS., which is “Sythe,” and which would have been retained in our printed text but for an inadvertence.

cent and Anastasius, stands outside Rome in the Ostian Road, having been consecrated by Honorius I. in 626, and is (as Murray says) “one of the good and unaltered specimens of the early Christian Basilicas.” Our author states that 7000 years’ pardon [Francino, 6000] is granted in this church daily, with one-third of penance remitted, by grace of Pope Urban—who may be either Urban VI., reigning from 1378-87, or Urban V., from 1362-70. The curious particular as to pardon for such quarrels with parents as do not comprise blows struck at them is not in Francino. The stone before the door of this church whereon St Paul was decapitated is a short marble pillar: the sword of the executioner is not named by either Francino or Murray. The three wells stated to have sprung up are still to be seen: they mark as many bounds of the apostle’s head, and are now enclosed within the adjoining church of San Paolo alle Tre Fontane, built in 1590.

Line 157 to 182. *The Chapel Scala Cœli* stands near the foregoing Church of St Anastatius. It was built over the cemetery of St Zeno, and has undergone restorations from 1582 onwards. It derives its name from a vision of St Bernard’s, who, while celebrating a funereal mass, saw the souls for whom he was praying going up to heaven by a ladder. The text seems to ignore this legend, and to imply that the name “Scala Cœli” is used merely as one of the mystical or figurative names of the Madonna. One feels sceptical as to the 10,000 martyrs slain in the time of Tiberius. Francino confirms the number, without assigning any date, but adding as a relic “the knife which they were killed with:” it must have been a well-tempered one. Murray terms these martyrs the 12,000 Christians said to have been employed in erecting the Baths of Diocletian—a less unlikely era, at any rate. Our poet seems now in the vein, and strides from bold to bolder assertion; saying that he who sings mass in this chapel for a friend releases him “fro helle,” passing him into purgatory, and thence into paradise. At least the term hell appears to be used here in its exact current sense, as against purgatory; though possibly it is intended rather for an equivalent, which might seem to be the case in line 565, “To abate the peyne off helle.” Taken in the sense I understand, the assertion is an exceed-

ingly daring one ; no pope even, so far as I am aware, having ever professed to release a soul from hell,—the power of the keys is over two keys only, those of purgatory and heaven. As an instance in point may be cited the famous legend of the salvation from hell, at the instance of Gregory the Great, of the long dead and doomed Trajan. It is propounded, not that Trajan passed from hell into either purgatory or heaven ; but that God restored him for a while to *mundane* life, wherein becoming a Christian, he died again and went to heaven—or, as an annotator of a MS. of Dante tersely phrases it, “*brevi resuscitatus est, et postea salvatus.*” A still more obvious, though jocular, instance may be cited regarding the papal master of the ceremonies, Messer Biagio di Cesena, whom Michael Angelo, in his Last Judgment, painted among the condemned. “Biagio,” says Murray, “complained to the pope in order to have the figure removed : who declared that it was impossible, for, though he had the power to release from purgatory, he had none over hell.” Moreover Francino, who could scarcely have omitted so grave an ingredient in this grace at the Scala Cœli, says nothing of hell, but simply, as in any other purgatorial case, “there is the liberation of a soul” upon celebrating mass under the altar on the 29th January. In his next statement, however, our author appears needlessly modest : his “3000 years granted by six popes buried at St Sebastian’s” become in Francino 10,000 years’ indulgence daily.

Line 183 to 198. *The Church of St Mary Annunciate*, standing midway between those of St Anastasius and St Sebastian, was consecrated in 1220. The legend mentioned in the text “of owr lady yn þe way” (i. e., I suppose, Santa Maria in Viâ, the title of another of the Roman churches), and which, as I understand the poem, is inscribed on this Church of St Mary Annunciate, is not elucidated by Francino. In that writer, the 500 years’ pardon of the text swells into 10,000 years’ indulgence daily, and plenary remission on Annunciation-day. It will be right to bear in mind, in this and other cases, that the privileges may very well have augmented between the dates of our poet and of Francino, but are not likely to have decreased.

Line 199 to 267. “Fabyane and Bastyane” is *the Basilica of*

St Sebastian, celled also the Basilica Appiana, being one of the eight minor Basilicas: I cannot find any authority for giving it the name of Fabian. It stands about two miles beyond the gate of St Sebastian on the Via Appia. Its foundation has been ascribed both to Constantine and to St Lucina; but the building, as it now exists, is new from 1611. Our text states that Pope Gelasius endowed this church with 40 years' pardon and many lenses: Francino does not mention Gelasius, but speaks to many indulgences, including 6046 years and lenses daily. The pardons, equal to those at St Peter's, on account of the bones here buried, are to be obtained by entering the catacombs into which the church leads, usually termed "the Cemetery of St Callixtus"—though this would appear, from modern researches, to be a mistake, and the catacomb under St Sebastian's to be unconnected with that of Callixtus. Our poet appears to be considerably out in saying that the bodies of St Peter and St Paul lay here "fyfe hondred ȝer er þey were founde:" 19 months is the space of time assigned in Murray, and Francino, though only using a vague term, seems to contemplate some such moderate period. They lay "in the underground chapel, opening out of the ambulatory behind the tribune," having been placed there after being recovered from some Grecian kidnappers or enthusiasts in the reign of Vespasian: and, in the time of Heliogabalus, who was constructing a circus at the Vatican, the remains of Peter, which had been transported thither, were again for a while deposited in this spot—which hence acquired, specially and individually, the name of "Catacumbæ," afterwards so widely applied. The statement which follows in the text as to six popes, mentioned by name, giving here 1000 years' grace each to all shriven persons, appears to relate to the indulgences appertaining (according to Francino, as above cited) to the *church*. The subterranean chapel next referred to must be the catacombs, or a chapel therein; the 46 martyr popes do not appear in Francino, but 18 popes amid the large number of 174,000 martyrs. Both statements may be regarded as considerable exaggerations; and the former is certainly a monstrous one—for there had only been 32 popes altogether up to the time of the conversion of Constantine, A.D. 312. (This date may be used as a cor-

rective to a previous statement as to the foundation of a Christian church by Constantine—St Peter's—in the earlier year 306.) Francino confirms the plenary remission, but not the salvation consequent upon dying in this subterranean chapel. “*þe palme*,” next mentioned (“*Palmete*” in the Lambeth MS.), should evidently not be understood to mean a palm-tree, but a footsole ; and the term is here applied to a very famous relic still to be seen in the Church of St Sebastian—a slab of white marble with an impression somewhat rudely resembling that of human feet, or rather with an inartistic imitation of such an impression, for it seems impossible that any eye which has looked at the relic should admit its actual authenticity as a footmark. The beautiful legend connected with this relic is briefly related in the text :—the faint-heartedness of that most human, fallible, and sympathetic of apostles, Peter, in the prospect of death, which he was fleeing Rome to escape ; the apparition of the cross-bearing Saviour to him on the Via Appia, at a spot now marked by the small church of Domine Quo Vadis ; the question put to Him in those words by Peter, with the reply that the Saviour was coming to Rome to be crucified anew, as His apostle shrank from the martyrdom ; and the return of Peter, contrite, compunctious, and heroic unto death. (Our National Gallery contains a frigid yet observable small picture of this subject by Annibal Carracci.) Here, says the poem, one may obtain remission of sins (confirmed by Francino), and 1000 years' pardon.

Line 268 to 277. *The Church of San Giovanni a (or “dinanzi”) Porta Latina* was founded in A.D. 780 ; but its present form dates from the end of the 12th century. On the festival of the saint, 6 May, a soul may be saved from purgatory—or, as Francino puts it, there is plenary remission of sin—with 500 years' indulgence daily. There is also a grace, says the poet, to those who go into the place where St John was sodden in oil—more strictly, where he would have been sodden in boiling oil but for a miraculous interference. This place is a round chapel outside the Church of the Porta Latina : it marks the spot where the caldron of oil was set, and dates, in its present condition, from 1509. It bears the separate name of *San Giovanni in Oleo*.

Line 278 to 289. *The Church of “Saynte Thomas of ynde”* is not noticed in Murray; but this is no indication of its not being still extant. It must be the same church which Francino terms *St Thomas the Apostle, or San Tommaso in Parione* (which is the name of one of the Rioni, or Districts, of the City of Rome). The original church was consecrated in 1139, but had been entirely renewed, somewhat about Francino’s time, on the old plan. The pardon of more than 14,000 years, with remission of one-third of one’s sins, is not confirmed by Francino: who says, however, that on four feasts (not including the feast of St Thomas, 21 December), there is plenary indulgence in this church for all sins, and a full jubilee, which had been granted by Pius IV. (about 1560).

Line 290 to 293. These four lines affirm that there is great pardon “wher þe stacyones cleped ys,” ratified for ever by Pope Boniface. The statement does not appear to have any relation to the immediate context (though it might possibly belong to the sequel, concerning the Lateran Basilica): it seems more appropriate as a general announcement proper to the opening of the poem.

Line 294 to 477. *The Basilica of St John Lateran, or the Lateran Basilica*, occupies in the poem, it will be observed, more than double the space accorded even to St Peter’s. In fact, this is the church of highest traditional rank in all Rome, and even in the whole Latin-Christian world, being the pope’s own diocesan church: it stands inscribed “Omnium urbis et orbis Ecclesiarum Mater et Caput.” The popes are crowned here, and “the Chapter of the Lateran still takes precedence of that of St Peter’s.” This church was built by Constantine; nearly destroyed in, or shortly before, the time of Clement V., whose reign began in 1305; restored and enlarged by him and his successors. It is dedicated to the Saviour, and the two Sts John, Baptist and Evangelist. Its name, Lateran, comes from the house of the senator Plautius Lateranus, of the time of Nero, on the site of which it is built. The poem intimates that this house was one of the palaces of Constantine at the time of his being healed and converted by Pope Sylvester, and that the Emperor gave the edifice to the Bishop, to be converted into a church: this is, for legendary purposes, nearly enough correct. The “Saluator”

in the roof over the pope's see, or the tribune of the high altar, is an image of Christ which is said to have appeared there miraculously at the consecration of the church, 9 November, and to have survived two conflagrations of the building unscathed. The next relic mentioned is the table of the Last Supper, "That Cryste made on his monde." The phrase might at first be understood to mean that Christ, either in His parental calling as a carpenter, or by the exercise of miraculous power, actually made this table; but I do not find any such tradition elsewhere, and should suppose the phrase to mean rather "On which Christ made His maunday" (mandate, or eucharistic institution). "The table stands in a recess opening out of the corridor called the Portico Leonino, surrounding the tribune: it is of cedar wood, and was once encased in silver." The two tablets whereon Christ wrote the law for Moses appear in Francino by the name of the "arca foederis" (ark of the covenant), which ark, in the Jewish temple, was said to contain these tablets: perhaps the two writers mean substantially the same thing, especially as our poet proceeds to name Aaron's rod (the rod of Aaron and Moses, in Francino), and "Angelles meat," which one may suppose to be the pot of manna, both preserved in Jerusalem in connection with the ark. Francino is silent as to the remains of the five loaves and two fishes wherewith Christ fed the multitude. Our poet is clearly not quite right about the four brass pillars brought by Vespasian and Titus from Jerusalem: some *other* relics are said to have been so brought, but not these. They are, on the contrary, four pillars of gilt bronze, at the altar of the Sacrament, reputed to have been made by Augustus from the rostra of the galleys taken at Actium, and set up in the Temple of Jupiter Capitolinus, whence they were brought to this church: Francino, however, has it that they are filled with consecrated earth from Jerusalem. The chains which bound St John are those used when the evangelist was brought a prisoner from Ephesus to Rome. The vessel which they gave him to drink from, but harmlessly, was a poisoned cup presented to him by order of Domitian. The text next specifies a kirtle of the man who was raised from the dead on that same occasion: this is modified, by the note from the Lambeth MS., into St John's

own kirtle which raised three men from the dead, and Francino concurs in this statement. The “*cloþis* of Ihesu-criste” are the red robe which Pilate put on Him, stained with His blood. Francino confirms “þe askes [ashes] of Iohne þe baptyste,” adding a piece of his haircloth. The next item again appears more correctly, to trust Francino, in the Lambeth MS. ; it should be, not the table-cloth of the Last Supper, but the towel wherewith Jesus wiped the disciples’ feet. The sark made for Christ by the Virgin, and the blood and water from His side, are confirmed by Francino. That author is silent, possibly through a sentiment of decent *retenue*, regarding the “mylke of Marye þe vyrgyne,” and “þe flesh of his cyrcumsyce” (Christ’s) : he specifies, instead, some of the hair and garments of Mary. The rather earlier author, Biondo da Forlì, upholds our poet in showing, as regards his latter-named relic, that “men hit holde yn grete prýse.” He mentions both this, and the “vase di latte bianchissimo di Maria Vergine gloriosa ;” and not only mentions them, but includes them in those few and choicer Roman glories which need to be ushered in with the following peroration, as he winds up his eloquence and his book:—“There are in Rome, however, certain things peculiar to itself, so great, so marvellous, that neither are they found elsewhere, nor can they be transferred elsewhither : and he who has not seen Rome, what *has* he seen ? of a surety he has seen nought to marvel at.” To return to our text. The foot of the Magdalene is not particularized by Francino, only certain relics of her: “þe cloþis þat criste was wonden In” are reduced to the face-cloth. The heads of Peter and Paul are said to have been found among the ruins of the older Lateran church in the reign of Urban V. (1362-70) : they are over the high altar, in an iron grating. Francino confirms our poet in saying that, when these heads are publicly exhibited, which is done on six several days of the year, there are the same indulgences as at the exhibition (already mentioned) of the Veronica. The author next ushers us into the Pope’s Hall, connected with the Lateran. This would appear to have been already more or less destroyed in the time of Francino (1587), who speaks of it as “the old palace,” and of its contents as things of the past : the present palace was built by Sixtus V. It seems somewhat

singular that the writer of the “Stacyons” should not mention, among the treasures of the old Pope’s Hall, its now sole surviving relic (save the chapel Sancta Sanctorum), the famous Scala Santa, said to be the staircase of Pilate’s court, which Christ descended after His sentence: no one may go up it save on his knees. Omitting this, he informs us that the Hall has three doors, on passing through any of which you may, if shriven, obtain 40 years’ pardon: these vanished doors, says Francino, had been in Pilate’s court, and Jesus had passed through them. The next 12 lines, 448 to 459, seem to have dropped somewhat out of their place, and to be more proper to the passage just preceding (430-37) concerning the heads of Peter and Paul. The present passage is of value in tending to fix the date of our poem. It speaks of the indulgences granted by Pope Urban V. when these sacred relics were discovered and first exhibited; and proceeds to say

“There ys no man now y-bore,
Nor his fadur hym be-fore,
That of þe heddes haue a syȝth
At þat tyme but be grace of God almyȝt.”

Urban had found the heads in or before 1365. Now the writer of the “Stacyons” assumes that persons living at the date when he wrote might in the year of discovery have seen the heads. Suppose (which seems an ample allowance of time) that he assumes that a person now aged 90 might have seen the heads when aged 10; this would leave an interval of 80 years, which, added to 1365, would bring out 1445 as the latest admissible date of the poem, and probably some few years later than in fact. We are next escorted to the chapel Sancta Sanctorum—already referred to as being, with the Scala Santa, the sole remaining portion of the old Lateran Palace of the popes: it is a handsome Gothic work, consecrated by Nicholas III. (1277-81) to St Lawrence. No women, as notified by the poet, are allowed to enter. The “Saluatowr” in this chapel is a painting 5 feet 8 inches in height, representing the Saviour at the age of twelve. Our author says that the portrait was sent to the Virgin Mother by her re-glorified Son after His ascension. This memor-

able detail does not appear in Francino, who attributes the picture to St Luke as designer, and to an angel as executant: the less believing Murray speaks of it as of Greek workmanship.

Line 478 to 513. *The Basilica of Santa Croce in Gerusalemme* (one of the 8 minor ones); termed also *The Sessorian Basilica*, being founded on the site of the Sessorian Palace of Sextus Varius, the father of Heliogabalus. It was built, in 331, by Constantine, at the request of his mother, St Helena, famous as the heroine of the "Invention of the Cross,"—or rather perhaps, as our text says, by Constantia, daughter of Constantine. Some earth from Jerusalem was mixed with the foundations, whence the special name of the church. Its present form dates from 1774. Pope Sylvester consecrated the building on the 10th March. The indulgences, 2005 years every Sunday and Wednesday, are reduced to 300 years and lents every Sunday, with remission of one third of sins, by Francino: the Lambeth MS. gives only 100 years. The *daily* indulgence of 100 years, however, rises in Francino to 6046 years and lents, and remission as above. That author confirms the statements as to the sponge of gall and vinegar offered to Christ, the nail from His cross, and the title written thereon by Pilate: this was covered by St Helena with silver, and adorned with gold and gems. The portion of the true cross here deposited by Helena is still to be seen; also the portion—Francino terms it a half—of the Penitent Thief's cross.

Line 514 to 535. The Church of St Lawrence here mentioned is *San Lorenzo fuori le Mura*: there are in Rome at least five other churches dedicated to the same saint. This, which is one of the five larger Basilicas, is on the road to Tivoli, about a mile beyond the Porta di San Lorenzo. It was built by Constantine, and enlarged and altered by Honorius III. in 1260. The catacombs of St Cyriacus are entered hence. The daily indulgence of 7000 years is reduced in Francino to 748, with lents and remission as in the text. The assertion that the church was consecrated by Pope Pelagius seems to refer, not to the original dedication, but to some re-consecration by Pelagius II., who partly rebuilt the edifice in 578. Sts Lawrence and Stephen rest here, in a marble urn in the confessional. The statement in the text,

“And unþur þe awter ys made a stone,
There a-bowte þey may gone,”

may perhaps relate to this urn ; or perhaps to one of two relics here preserved—a stone cast at Stephen, and a stone whereon Lawrence was laid after death, marked with his fat and blood. Probably, however, the first explanation is the true one—the passage being followed up by a reference to the “swete smelle of bodyes þat þer be,” by which the relics of Stephen and Lawrence would appear to be indicated ; I do not find any other bodies recorded. The grace as to release of a soul from purgatory is confirmed in Francino.

Line 536 to 547. The Church here named, of “seynt sympylle, Fawstyne [Lambeth MS. “Fastym”] and Betrys” [“Beatrice”] may be probably rendered *The Church of Sts Simplicius, Faustinus, and Beatrice*. I find no account of it in my authorities. Francino does indeed name a church of Sts Faustinus and Jovita, the patrons of Brescia ; but this was a new foundation of Julius II. (1503-13), and is therefore too late in date, even if otherwise acceptable.

Line 548 to 553. *The Church of St Julian* is at the head of the Via Maggiore, at the spot where the so-called “Trophies of Marius” were found.

Line 554 to 565. *The Church of St Eusebius* is in the same neighbourhood. The inscription on a stone, “I wole the halowe or I goone,” seems to suggest something special, but I do not find it elucidated.

Line 566 to 571. We here return to the aforenamed *Church of St Julian*.

Line 572 to 581. *The Church of San Matteo in Merulana* is on the road between the Lateran and Santa Maria Maggiore.

Line 582 to 590. “The Chirche of uyght and modeste” is *the Church of San Vito in Macello*, near the arch of Gallienus. It does not appear that the building is dedicated to Modestus as well as Vitus ; but there is a station there, on the 15th June, to Sts Vitus, Modestus, and Crescentius—or Crescentia, as quaint old Topsell, the naturalist, says in his account of the king of beasts : “Primus and Fælianus, Thacus, Vitus, Modestus, and Crescentia, all martyrs, being cast unto lions, received no harm by them at all ; but the

beasts lay down at their feet, and became tame, gentle, and meek, not like themselves, but rather like doves." The forgiveness of a quarter of one's sins in this church is not named by Francino, but 6000 years' indulgence on St Vitus's day. The 7000 martyrs buried here in the time of Antoninus are, no doubt, the same as Francino's "infinite number" of martyrs who were killed on a stone at the same spot. Line 590 runs—

"This is the vij parte of þy synne ondoone,"

and remains without a rhyme to match. It also appears—though not to a certainty—to conflict with the previous line 584, announcing remission of a *fourth* part of sins. Possibly 590 ought to be transferred to follow 723—

"Suche bed of penaunce I not no moo,"

which seems also bereaved of its proper rhyme-sequence, and with which 590 would rhyme, were we to read "ondoo" instead of "ondoone." The first word of the line, "This," would also appear to be a mistake for "There" or "Thus."

Line 591 to 654. *The Basilica of Santa Maria Maggiore, also called the Liberian Basilica,* ranks third among these great churches. It was founded on the summit of the Esquiline, in 352, by Pope Liberius, and by a Roman patrician named John, and his wife. These three persons had, on the night of the 5th August, a vision enjoining them to build a church on the spot where they should find snow lying next morning: they obeyed, and hence the church was first called *Sancta Maria ad Nives*. It was enlarged in 432, and the plan then adopted has been preserved in subsequent alterations, so that this church has, more than any other intramural one, retained the characters of the larger Basilicas. The text states that the body of St Matthew lies at (or below) the high altar. Murray concurs in this statement; but probably Francino is more exact in speaking of the body of St *Matthias*, and an arm only of St Matthew. In another part of the church lies St Jerome. I am not clear as to the statement that the remains of this saint were brought "frome the Cyte of Damase;" which may be presumed to mean Damascus,

though the word seems more commonly used for the papal name Damasus. These remains are said to have been transported to Rome in the middle of the 7th century, along with the Præsepe (or Culla) which came from Bethlehem ; and Jerome is reported to have been originally buried in Jerusalem, in a tomb which he had ordered at the entry of the cave-sepulchre of Christ. The Præsepe, before which Jerome is deposited in Santa Maria Maggiore, consists of five boards of the manger wherein Christ lay in Bethlehem, now enclosed in an urn of silver and crystal, and placed in a subterranean chapel : a solemn procession to this relic is held on Christmas Eve. The Chapel of “Seynt Agas,” next mentioned, I understand to be a chapel of St Agatha, but do not find any particulars concerning it. The cloth wherein the infant Christ was first wrapped by the Virgin is specified also by Francino : not so the hay which He lay in, nor “of his Flesche the Syrcumsyse,” the possession of which, as we have already seen, is assigned to the Lateran Basilica earlier in the poem. The relics of St Thomas à Becket, specified by our author, are an arm, part of his brain, and his blood-stained rochet ; by Francino, his tunicle, stole, and maniple, blood-stained. The image of the Virgin which Luke found ready painted to his hand by angelic agency is now in the rich Borghese Chapel. It represents the infant Christ, as well as the Madonna, and, according to Murray, is pronounced by a papal bull to have been painted by Luke : miraculous powers are ascribed to it, and it was carried in procession to stay the plague in Rome in 590. The papal bull is attached to one of the chapel-walls, and is probably the same document which our poem alludes to. On the festival of this church, termed the day of the “Madonna della neve,” the text says there is 1000 years’ pardon, with 700 years additional if sued for, and one-third of sins remitted [Francino, plenary remission only] : on every feast of the Madonna, 100 years’ pardon [Francino, 1000 years, and plenary remission, on the feasts of the Virgin’s Purification, Assumption, Nativity, Presentation, and Conception] : and from Assumption-day till Christmas-day, 15,000 years of temporal penance remitted—not a very easy statement to comprehend—[Francino, 12,000 years’ indul-

gence, besides ordinary daily indulgence of 6048 years and lents, with remission of one-third of sins].

Line 655 to 684. *The Church of St Pudentiana*, near the Novatian Baths, and behind Santa Maria Maggiore, is reputed to be the most ancient of all the Christian edifices in Rome, and to have originally ranked as the Cathedral. It includes, or is erected on the site of, the house of Pudens, a senator with whom St Peter lodged from A. D. 41 to 50, and whose daughters, Praxed and Pudentiana, that Apostle converted. The name is mentioned in the 2nd Epistle to Timothy, iv. 21 : “Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.” The church was consecrated by Pope St Pius I. in 145 ; restored by Simplicius, who reigned from 467 to 482 ; and brought to its present form in 1597. The late Dr Wiseman was titular cardinal of this church. The (daily) remission of one-third of sins here, named in the poem, is confirmed by Francino, who adds indulgence for 3000 years and lents. The churchyard of St Priscilla adjoins it, containing the bodies of 3000 martyrs. The statement that Sts Peter and Paul “Bothe were harborowed there” may be inferred to apply rather to the house of Pudens than to the cemetery. Here is the chapel of the Santo Pastore. The further statements that “Seynt Peius founde” [founded?] and hallowed the baptistery, and converted 78 souls on an Easter-day, would appear to refer to St Pius ; though the peculiar spelling “Peius,” and the speciality of handwriting pointed out in the note (p. 138), might seem to point to Peter as the person really intended.

Line 685 to 702. *The Church of St Praxed*, near Santa Maria Maggiore, was erected by Pope Paschal in 822, on the site of an oratory which had been built in 160 by Pius I. as a place of refuge from persecution. It was modernized by San Carlo Borromeo, its titular cardinal. The poem states that St Praxed buried in this spot 1300 persons martyred in the reign of Antonine. They lie in a well in the centre of the church, having been put to death on the Esquiline Hill ; or, as Francino says, all over Rome, whence their blood was sponged up by the saint, and drained into this well. We

may fairly reject the date of the reign of Antonine; St Praxed having been converted by Peter in or before A.D. 50, and the earliest of the Antonines not having succeeded to the throne till 138. A farther number of martyrs, set down as 40, are buried in the chapel named of old the Orto del Paradiso, now the chapel of the Colonna Santa, or of St Zeno: among them, it is said, are 11 popes. The pardon of 1 year and 40 days, with remission of a quarter of one's sins, doubled in lent, swells in Francino into 12,000 years and lents daily, and one-third remission. The pillar to which Christ was bound is of white and black marble, and was brought from Jerusalem in 1223 by Cardinal Colonna.

Line 703 to 723. The festival (1 August) and *Basilica of San Pietro in Vincoli*, in commemoration of the fettering of the saint in Jerusalem. Francino confirms the plenary remission on this day in the church: he is silent as to the daily indulgence of 500 years and lents. The church stands on the Esquiline, not far from the Baths of Titus: it is one of the minor Basilicas, and is entitled the *Basilica Eudoxiana*, having been built in 442 by Eudoxia, wife of the Emperor Valentinian III. It was repaired by Pelagius I. in 555, and has undergone other changes, up to 1705. This church has two special claims to remembrance: Hildebrand was here elected pope in 1073, under the name of Gregory VII., and Michael Angelo's Moses is inside it. Our poet, in saying that the church contains a piece of the cross of Christ, is probably less correct than Francino, who speaks only of a part of the cross of St Andrew. The latter writer does not elucidate the curious legend in the text as to a bed of St Martin, in this church, insensible to sight and touch. The chains of St Peter, from which the church receives its name, are enclosed in a bronze tabernacle in the outer sacristy, and are only exhibited from the 1st to the 9th August.

Line 724 to 741. The "plase of the postyllis twoo" must be the *Basilica of the Holy Apostles* or *Basilica Constantiniana*, now dedicated, it would appear, to all the twelve Apostles without distinction, but originally to Sts Philip and James. It stands in the Piazza dei Santi Apostoli, behind the Corso; and is stated by Francino to have been founded by Constantine, though the present edifice,

in its earliest condition, is only ascribed to Pelagius (555-60), and a re-building took place in 1420. Sts Philip and James ("Jacobe") are buried here. "Seint Sabasabyne" appears to represent the names Sts Saba and Sabina, female saints, of whom each has a church of her own in Rome: according to Francino, however, the saint buried in the Church of the Apostles is of the male sex, St Sabinus. He confirms the tabard of St Thomas the Apostle, and the arm of St Blaise. As to indulgences, all that he names is plenary remission on the 1st May.

Line 742 to 745. *The Church of San Bartolommeo in Insula* was built in the Isle of the Tiber, on the site of a temple of Jupiter (or perhaps Æsculapius), by Paschal II. in 1113: it received its present form in the reign of Gregory XIII. (1572-85). The substructions used to give the island the form of a ship, as shown, with quaint attractiveness, in Francino's woodcut. That writer does not confirm the 1000 years' indulgence of our text; but speaks to plenary remission on St Bartholomew's day, 24 August, and 20 years' indulgence on Palm Sunday. The relics of Bartholomew are preserved in an urn under the high altar, having been brought from Benevento to Rome by the Emperor Otho II.

Line 746 to 809. *The Church of Santa Maria Rotonda, or Sancta Maria ad Martyres, being the antique Pantheon*, stands in a Piazza between the Corso and the Piazza Navona. This circular edifice, one of the most famous of antiquity preserved for the admiration of modern architects, was dedicated by Agrippa in B.C. 27, and was afterwards worked upon by some of the heathen emperors. Agrippa, our poet informs us, founded the building "for sabbillis [I suppose 'the sibyls' or 'a sibyl's'] and neptuno-is sake," and named it "Pantheon," which appears to have been a very illogical proceeding. There is, however, some considerable conflict of opinion as to the deities to whom the temple was in fact dedicated. Some authorities say Mars and Jupiter; others, Jupiter Ultor; others, Mars and Venus; others, all the gods—which attribution is of course favoured by the name Pantheon. Dion, nevertheless, does not leave even this point clear; for he says that the motive for using the term Pantheon was simply that the temple, being round or round-roofed

(θολοειδες), resembled the vaulted heaven, abode of all the gods. Other investigators again, still less easily satisfied, believe the building to have had little or nothing to do with worship at all, but to have been connected with the baths which Agrippa constructed in this neighbourhood—the form (apart from the portico, which seems to be a later addition) being simply that of a “calidarium.” Leaving these controversies, our memories may retain one authenticated fact—that Raphael is buried here. Our poet tells a curious legend: That the heathen worshipers made a golden idol of Neptune, and set it up on the roof, peering through an opening thereof; and that the brass covert on this statue’s head blew off “with A wynde of helle” to St Peter’s Basilica, where it might still be seen before the church door. I am left to guess at the modicum of foundation which there may be for this little episode; and I conceive it to be as follows—amounting simply to two misapprehensions, or gratuitous assumptions. 1st, the roof of the Pantheon is not entirely closed, but has an opening, 28 feet in diameter, which supplies the whole of the light which the edifice receives. Some legendary imagination, contemplating this orifice, and not reasoning upon any questions of antique architecture, jumped to the conclusion that it *must* have been made for something to be inserted or to project through it; if something, it *must* have been a statue; and if a statue, why not Neptune? 2nd, a gilt bronze pine-cone, hollowed, and 11 feet in height, used once to be at the summit of the Sepulchre or Mole of Hadrian (now the Castle of Sant’ Angelo); it was removed by Pope Symmachus (498 to 514) to the quadriporticus before the Basilica of St Peter, probably to the steps of the building. Dante saw it there, and speaks of it under the name it still retains, “la pina di San Pietro:” it is now in the garden of the Vatican Palace. There was a story, not probably true, that this pine-cone had been set atop of the campanile of St Peter’s, and had been hurled thence by lightning down to the steps. This, I have little doubt, is the object in which our author is content to see a head-dress of Neptune’s [imaginary] statue, blown from the roof of the Pantheon, over half the width of Rome. He next informs us how the pagan temple, the Pantheon, was converted, in or about 609, into the Christian Church of Santa

Maria Rotonda, at the prayer of Pope Boniface (the fourth) to “the emperoure Julius, that was forsoþe A wele goode man”—in reality, the Emperor Phocas, whom history indicates to have been a most fearful ruffian. The Christian consecration of the building is assigned in the poem to the 1st November, All Saints’ day, and the church is stated to have been dedicated to St Mary and all Saints: Francino names the 12th May instead.

Line 810 to 817. “Seynt Mary Tranſpedian” can only, I conceive, be *the Church of Santa Maria Traspontina*: I am unable to account for the corruption of the name. The church used to stand near the Castle of Sant’ Angelo; but that earlier building was destroyed by Pius IV. (1559-66) with a view to the fortification of the Castle, and he gave orders for constructing another in the Borgo Nuovo, near the Via Sestina, preserving the old indulgences, &c. Francino does not confirm our poet as to the two stone pillars to which Sts Peter and Paul were bound; but he mentions as in this church a figure of the Crucified Saviour reputed to have appeared to those saints while under flagellation.

Line 818 to 821. *The Hospital of Santo Spirito*, near St Peter’s, in connection with the Church of Santo Spirito in Sassia, is the chief hospital in Rome. It is spoken of as almost a town in itself, and is so richly endowed as to pass by the name of “Il Primo Signore di Roma:” it now receives nearly 13,500 patients in a year. The church was originally built by Innocent III. (1198 to 1216), but a new building was erected towards the end of the 16th century.

Line 822 to 825. “Seynt Iamys uppon the flome” is probably *the Church of Sant’ Jacopo Scossacavallo* (jog-horse), in the Trastevere: there are in Rome at least two other churches dedicated to St James. The building was erected on the spot where are said to have died the horses which were transporting to St Peter’s, by command of the Empress Helena, the stone whereon Christ was presented for circumcision, and the one upon which Isaac was to have been sacrificed: relics which no efforts availed to move from this spot, and for whose guardianship the church was therefore founded.

Line 826 to 831. *The Church of Santa Maria in Trastevere*,

or ad Fontes Olei (also called, in some early documents, simply “Fons Olei”) is stated to have been the first church erected in Rome to the Virgin Mary. It is said that on the night of Christ’s nativity, a great well of oil (two wells in our text) sprang up on this spot, and continued all next day running down to the Tiber: hence the name given to the church, which was founded by Pope St Calixtus I. in or about 224, and often afterwards altered; the present building belongs almost wholly to the time of Innocent II., 1139, with modifications by Nicholas V. (1447-55). The site is the same as that of the ancient Taberna Meritoria, or hospital for old soldiers. The seven years’ indulgence named in the text is not specified by Francino; but 25,000 years’ indulgence, with plenary remission, on the feast and octave of the Assumption. Our poet seems to state that the miraculous oil still runs, either permanently or every Christmas night: I do not find this confirmed.

Lines 832, 3. *The Church of St Cecilia*, at the end of the Trastevere, near the Quay of Ripa Grande, was built on the site of the saint’s own house, in 230; re-built by Pope Paschal I. in 821, and dedicated to God, and Sts Mary, Peter, Paul, and Cecilia; and altered to its present form in 1599 and 1725. In the former of these years, 1599, the body of the saint was found on the spot, with a contemporary inscription identifying her: the celebrated statue by Stefano Maderno, now in the church, represents her in the attitude she was discovered lying in. Francino does not name the 100 years’ indulgence of the text, but plenary indulgence on St Cecilia’s day.

Line 834 to 841. “Seynt Petyr and Poullys preson” is the actual *Oratory of San Pietro in Carcere Tulliano*, at the foot of the Capitol. It is a portion of the ancient Mamertine Prisons, commenced by Ancus Martius, and is consequently one of the very oldest monuments in Rome. Peter and Paul are said to have been imprisoned here by Nero, on which account the building was consecrated as above named by St Sylvester (314-36): over it stands the Church of San Giuseppe de’ Falegnami. The 2000 years’ indulgence daily figures in Francino as 1200 years’ indulgence, and remission of one-third of sins, doubled on feast days. A well is said to have

sprung up on the spot at the prayer of Peter and Paul, to enable them to baptize their converted gaolers, Processus and Martinianus ("Martuman" in our text), whose bodies are still preserved here. However, if we may trust Plutarch—not perhaps a much better authority on such a point than a church legend—this well existed in the time of Jugurtha.

Lines 842, 3. *The Church of Santa Maria Nuova*, near the arch of Titus, was built by Leo IV. (845-55), and restored by Nicholas V. (1447—55).

Line 844 to 847. *The Church of St Alexius* is on the site of the house of that saint, on the Aventine: Francino speaks of certain stairs, then extant, on which the saint, after returning from a pilgrimage, performed penance during 17 years up to his death, unrecognized by his father and the other inmates of the house. The first church on this spot was erected in the 9th century, and dedicated to St Boniface. The 2200 years' daily indulgence diminishes in Francino to 100 years and lents.

Lines 848, 9. "Seynt Cosme and Demiave" is *the Church of Sts Cosmas and Damian*, in the Forum, near the site of, or transmuted from, a Temple of Remus (or perhaps Romulus): the church was dedicated by Felix IV. (526-30), and restored by St Gregory (590—604). In this instance Francino exceeds our text as to the amount of indulgence; naming 1000 years daily, instead of 300.

Line 850 to 863. *The Church of St Eustace* was built by Celestin III. (1191-8). The remains of the patron saint are here, together with those of his wife, Theopista, and his son and daughter, Agapetus and Theopista ("ij. sonnes," as in the text, does not seem to be absolutely accurate). "þe saluator" next mentioned I understand to be an image of Christ in this church: Francino, however, does not specify any such image, but some of the blood and clothes of the Saviour, some thorns from His crown, and some of the wood of His cross. One might suppose the separate Church of San Salvatore to be intended; but that was only built about 1450, and would consequently appear to be too late for the date of our poem, or, at any rate, not likely to be therein mentioned without some intimation of its being a perfectly new building; moreover, I am not aware that

this church contains any such image. Another conjecture might be hazarded :—that all this paragraph about the Salvator has dropped out of its right place, and belongs properly to the Church of Ara Cœli (lines 882-91), in which is a highly venerated image of the Infant Christ, named the “Santissimo Bambino,” much bejewelled, and endowed with miraculous curative powers. It is carried about to the sick in an old brown coach, and has a festival of its own from Christmas day to Epiphany. This image is said to have been carved by a pilgrim out of a tree on the Mount of Olives, and to have been painted by St Luke after the pilgrim had dozed off.

Line 864 to 867. Here we revert to a church already named, that of *St Cecilia* (lines 832-3). I do not find any elucidation of the statement that “the Mawdlene” is to be seen in this church.

Line 868 to 873. These lines relate to a chapel near the Church of San Pietro in Vincoli, either dedicated to *San Salvatore*, or containing a venerated image of the Saviour. It is not mentioned in my authorities.

Line 874 to 877. Four separate churches: 1st, *St Jerome* (either the one near the Farnese Palace, or the one in the Via di Ripetta, near the Mausoleum of Augustus); 2nd, *St Gregory*; 3rd, *St Ambrose*; 4th, *St Augustine*. Francino does not confirm our poet in saying that there is 1000 years' indulgence at each of these churches; but he speaks of daily plenary indulgence and remission of sins at St Jerome's near the Farnese Palace,—plenary remission at St Gregory's on the day and octave of all souls,—great indulgences granted by Clement VII. (1523-34) at St Ambrose's,—and plenary remission on three several days at St Augustine's. The Church of St Gregory stands on the Cœlian Hill. It was the paternal house of that pope, and was dedicated by him, as a church, during his pontificate in 591, to St Andrew; the edifice was re-built in 1734, and is now connected with the head-quarters of the Camaldoleses Monks. The Church of St Ambrose is in the Corso, having been built by the Milanese. The Church of St Augustine, in the Via della Scrofa, was entirely renewed in 1483 by Cardinal d'Estouteville, and was again restored in 1740.

Line 878 to 881. *The Church of San Lorenzo in Damaso*

(Murray says, “San Lorenzo e Damaso,”—Sts Lawrence and Damasus), close to the Palace of the Cancelleria, was built by Pope St Damasus in 370, and termed *the Prasinian Basilica*: the building now extant, however, is the work of Bramante, erected in 1495, at the bidding of Cardinal Riario, nephew of Sixtus IV.

Line 882 to 891. “Seynt Mary Rochelle” must be a much corrupted form of the name *Santa Maria di Ara Cæli*, a famous Church on the Capitoline Hill, built on the ruins of the Temple of Jupiter Feretrius, and of a palace of Augustus. The present building is probably as old as the 6th century, when the church was dedicated by Gregory the Great, under the title of Sancta Maria in Capitolio. The origin of the term “Ara Cæli” has been much debated. The popular account is that an altar was erected on this spot by Augustus, to commemorate the prophecy of the Cumæan Sibyl concerning the advent of Christ—which altar was inscribed “*Ara Primogeniti Dei*.” Another, and more matter-of-fact, account is that the church was termed in the middle ages Sancta Maria in Aurocœlio. The “many greses” are 124 (or probably, in our author’s time, 121) marble steps leading to the church, made out of the ruins of the Temple of Quirinus on the Quirinal Hill: this staircase was constructed in 1348. Francino does not mention the 2000 years’ indulgence; but speaks of plenary remission on the festival of the Circumcision, and infinite other indulgences and privileges, especially on New-Year’s day. The image of the Virgin painted by St Luke represents her as she stood at the foot of the cross. The Friars Minor are still in the adjoining convent, which is the head-quarters of the order of Reformed Franciscans, or Grey Friars.

Line 892 to 895. “Seynt Mary Merle” would appear to be another verbal corruption, meaning *the Church of Santa Maria de’ Miracoli*, so named from the many miracles here wrought: it stands by the wall of the Porta del Popolo, and, in its present form, is a modern building, of the reign of Alexander VII. (1655-67). The 1000 years’ indulgence is modified in Francino into plenary indulgence and remission of sins.

Line 896 to 906. *The Church of St Andrew* here referred to is probably the parish church dedicated to that saint, between the

Porta del Popolo and the Capitol, connected with the Company of Clothiers named “di Sant’ Uomo-bono :” there are at least four other churches of this saint in Rome. The graces accorded to persons here buried, and otherwise, are not elucidated by Francino.

Line 907 to 914. Our poet has now vamped his holy wares, as far as his opportunities allow ; and can only add that any quantity more of them remain behind,

“And that I shalle with alle my myght
There-off wryte boþe day & nyght.”

A formidable promise for any commentator : but, as it remains unfulfilled so far as our text is concerned, I can here conclude my imperfect illustrations of “the Stacyons of Rome.”

W. M. ROSSETTI.

St Pernelle. See her Life in the Vernon MS. (Bodleian Library), fol. 31 $\nu^s \beta$.

St Agas; in the same MS., fol. 12 $\nu^s \beta$. ‘Seint Agace, that gode maide, in Cisyle was ibore.’

The Twelbe Letters that shall save Merry England.

[*Lambeth MS. No. 306, fol. 134.*]

¹ ERLY in a someristide
y sawe in london, as y wente,
A gentilwoman of chepe-side

A lady in
Cheapside

4 workinge on a vestment.

She sette xij letttrs on a Rowe,
And saide, if yat y myght it vnderstond,
Thorough þe grace of god, ye schule it knowe,
8 This lettres xij schalle save mery Englond.

told me that 12
letters

should save
Merry England.

A litil while yf ye wille duelle,
And yeve avdenes vnto me,
what lettres they be y shall you telle,
12 they were drawe oute of þe . A. b. c.

I'll tell you what
they were,

They were nether A. b. nor C.,
Of any clarke y take wittnes,
Hit was R. w. And ij ees
16 F. M. ȝ.¹ and S.

R[5]. W. E. E.
F. M. Y. S.,

[i ȝ=y.]

Than stode y stille a litile sesone,
And constred this lettres or y wente thens,
And Exspoundide theim after myn owne wesdone
20 After the forme of Experience.

and they meant,

¹ There is a space left for a large E, but only a little e is written, as a guide to the capital-maker.

Three Richards,
and one Edward.

iij ares for iij Richardes þat bene of noble fames ;

A E. for Edward, men wote it is soo,

This ben the letttrs of the iiij lordes names

- 24 The whiche alle Englonde is myche bounden too.

Richard, Duke of
York;

A. 3. for yorke that was manely & myghtfuller,
The whiche Grewe be þe grace of god & grete
reuelacion,

Raynyng with Rewles¹ resenalable and Rightfuller,

- 28 The whiche for oure sake hathe sofferde grete
vex[a]cion.

[Fol. 134 b.]

Edward, Earl of
March;
[Edward IV.]

An .M. for marche, treue in eueri titelle & trialle,
Growinge be eistricion, that worthi and wis is,
Concayued in wedlocke, & comen of blode rialle,

- 32 Ioyning vnto vertu, devode of vices.

Richard, Earl of
Salisbury;

An S. for Salisbery, without any avision,
Riall in his reynyng, and riche in his Rente,
Brynging a man to a good conclucion,

- 36 Called for his wisdome patris Sapiente.

and Richard, Earl
of Warwick.

A Doble W. for warwike, þat god be his gide,
Who is called with þe comens their childe & þer
deffence,

- 40 The boldest vnder baner batelle to a-bide,
for þe righte of Englonde he dothe his diligencie.

The Fetterlock
(badge of Edward
IV.),

An F. for þe feterlock þat is of grete substance,
That hathe amendide many maters þorow his
mediacion ;

- 44 In yrlonde & in walles, in englonde and in fraunce,
He Reynyed with Rewelis of Rialle Repetacion.

the White Rose,
(badge of the
house of York).

An R. for the Rose þat is frische and wol nat fade,
Bothe þe rote & the stalke þat is of grete honoure,
from normandie vnto norway þe leues do springe,

- 48 from irlonde vnto Estlonde me reioise þat floure.

¹ A long f with a stroke through it stands here.

An E. for þe egile þat grete worship hath wone
Thorowe þe spredinge of his wengis þat neuer
begane to flee,

the Eagle
(badge of the Earl
of Salisbury),

- 52 More fortunable in a felde þan þat birde hath be.

An R. for þe Raged staf¹ þat no man may a-skape,
from scotlonde to Calles þerof they stonde in awe,
he is a stafe of stedfastnes bothe erly & latte

and the Ragged
Staff (badge of the
Earl of Warwick).

- 56 To Chastes siche kaytifes as don ayenst þe lawe.

[Fol. 135.]

Nowe haue y declared you this lettres all xij
Accordyng to their condisciones whereuer þei ride

And all these

or goo[n] ;

- nowe thei be declared eche lorde be him self,
60 Their entent and purpos groundeth all in oon,

strive together

That is, for to distroy tresson, & to mak a treue to destroy
trialle treason,

Of theym that be-fawte & hurte vs all fulle sore,
And for þe welfare of Edward Rex moste rialle,

for King
Edward's weal.

- 64 That is þe verie purpos that we labure fore.

And nowe, my frendes in eueri cost,
The grace and goodnes of þe holigost
Kepe you in sted[fa]ste charite,
68 And after this life bryng you & me
vnto euer-lasting Ioie ; amen for charit[e] !

The Holy Ghost
keep you in Love,
and bring you to
everlasting Joy !

EXPLICIT.

^(Warwic)
¹ The Bere is bound that was so wild

Ffor he hath lost his *ragged staffe*.

Cotton Rolls ii. 23, in Wright's Pol. Songs, v. ii. p. 222.

[The poem on Women follows, which is printed in The
Wright's Chaste Wife.]

Edwardus Dei Gratia.

[Fol. 136.]

Edward, chosen
knight of God,

honour Him !

- ¹ A A Edwardus Dai gracia,
A Sithe god hath chose þe to be his knyȝt,
 And posseside þe in thi right,
 4 Thoue hime honour with al thi myght,
 Edwardes Dai gracia.

[¹ MS. *ladeday*]

He has made thee
England's head,

- 8 And of al Englond to be the hede,
 Edwardes Dei gracia.

Sithe god hath yeuen the, thorough his myȝte,
 Owte of that stoke birede in sight

White Rose of
York !

- 12 The floure to springe, a Rosse so white,
 Edwardes Dai gracia,

Give praise to
Him, then, virgin
Knight !

Thoue yeve hem lawde and praisinge,
 Thove vergyne knight of whom we syng,

- 16 Vn-Defiled sithe thy begynnyng,
 Edwardes Dai gracia.

Forward, and
exalt thy crown !

- 20 That euer thyne Astate thou mowte enhaunce !
 Edwardes Dai gracia.

France is thine ;
 and so is Spain.

Rex Anglie & francia, y say,
 Hit is thine owne, why saist þou nay ?

- 24 And so is spayne, þat faire contrey,
 Edwardis Dai gracia.

¹ The big initial is wanting, as in the last poem.

- Fy on slowtfullē contenewaunce
Where conquest is a noble plesance,
28 And Regesterd in olde remembrance,
 Edwardes Day Gracia.
- Fie on Sloth ;
delight in War !
- Wherfor, prince And kyng moste my;ti,
Remembere þe subdeue of þi Regaly,
32 Of Englonde, frawnce, & spayn trewely,
 Edwardes Dai gracia.
- Remember to
subdue thy
realm,
- Edward, King !

EXPLICIT.

THE RECEYVYNG OF KYNG EDWARD THE IIIJTH AT BRYSTOWE.

[MS. Lambeth 306, fol. 132. The heavy letters mark the red of the MS.]

First atte the comyng ynne atte temple gate there stode
Wylliam conquerour with iij lordis, and these were his wordis
 Welle-come, Edwarde, oure son of high degré !
 Many yeeris hast þou lakkyd owte of this londe :
 I am thy fore fader, Wylliam of normandye,
 To see thy welefare here thrugh goddys sonde.

Over the same gate stondyng a greet Gyaunt delyueryng the
keyes.

The Receyuyng atte temple Crosse next folowyng.

There was seynt George on horsbakke vppone a tent fyghtyng
with a dragone, And þe kyng & þe quene on hygh in a castelle,
And his daughter benethe with a lambe. And atte the sleyng of
the dragone ther was a greet melody of aungellys.

For Jake Napes Sowle, Placebo and Dirige.

HERE FOLOWYTHE A DYRGE MADE BY THE COMONS
OF KENT IN THE TYME OF THER RYSYNGE
WHEN JAKE CADE WAS THEYR CAPPITAYN.

[MS. Lambeth 306, fol. 51.]

In May, Jack
Napes (the Duke
of Suffolk) would
go to sea.

- In the moneth of may whan gres growes grene,
fragrans ¹ in there floures with ² A swet savor,
Iake napis in ³ the see A maryner for to bene,
4 with his clogge and his cheyne, to sell⁴ more
tresour.
- suche A thyng⁵ prykkyd hym, he axid A con-
fessour :
nycolas of the towre seyd “ I am redy here to se ; ”
he was holde ⁶ so hard, he passyd the same howre ;
8 for Iake napes sowle, placebo and dirige.
- who shall execute ⁷ y^e fest of solempnite ?
bysshoppis and lords, as gret reson is,
Monkes, chanons, and prestis,⁸ with all y^e clergy,
12 prayeth for ⁹ hym that he may com to blys,
- Blessed be his
killers.
- And that nevar such Another come aftar this !
his intersectures,¹⁰ blessid mot they be,
and graunt ¹¹ them to reygne with aungellis !
16 for Iake napys sowle placebo & dirige.

¹ MS. Cott. Vesp. B. xvi. Flagrant ² Withowte ³ wold ouer
⁴ seke ⁵ payn ⁶ so | that he ne ⁷ his execuies | With a
⁸ & other ⁹ this Dukes soule | pat it might
¹⁰ interfectoris, ¹¹ them for ther dede

“placebo,” begynneth the bishop of ¹ hereforthe ; These sing:
 “dilexi,” quod ye bisshop of chester, “for my ^{The Bishops of}
 Avaunser;”² ^{Hereford,}
^{Chester,}

“hew michi,” seyd salysbery, “this game gothe salisbury,
 ferforthe ;³

20 “Ad dominum cum tribularer,” seyth ye abbot of ^{the Abbot of}
 glocester. ^{Glocester,}

“dominus custodit,” thus seyþ ye bisshoppe⁴ of ^{Bishop of}
 Rouchestre. ^{Rochester,}

“leuaui oculos meos,” seyþ frere stanbery, Friar Stanbery,
 [“volaui.”⁵]

24 “Si iniquitates,” seyth ye bysshope of worcestre ; ^{Bishop of}
 for Iake napis sowle, “de profundis clamavi.” ^{Worcester,}

“Opera manium tuarum,” seyth ye cardinall ^{the Cardinal,}
 wysely,

“hath wronge,⁶ confitebor,” for all Iake napis
 wisdome,⁷

“Audiui vocem,” seyd Ihesu crist⁸ on hye. and Jesus Christ.

28 9 “Magnificat anima mea Dominum.”

Now to this dyryge most we nedys¹⁰ come
 this Ioyfull¹¹ tyme, to say brevely,¹²
 ix¹³ spalmes (*sic*), ix¹³ lessons, to sey all & sum¹⁴

Let us all come
 joyfully, and sing
 Jack Napes's
 dirge.

32 for Iake napys sowlle, placebo & dirige.

Executor of this office, dirge for to syng,
 shall begynne ye bisshope of seynt as.

These shall join :
 The Bishop of
 St Asaph,
 the Abbot of
 Reading.

“varba mea Auribus,” seythe the abbot of
 Redynge,

36 for all our hope and Ioy is come to Allas.

¹ Herford

² Dilexi, for myn auauncement | saith pe bisshop of Chestre

³ to ferre forthe ; ⁴ Abbot ⁵ *volavi* is from MS. Cott.

⁶ that brought forthe. ⁷ this Napes reason.

⁸ songe Allemighty god ⁹ MS. Cott. prefixes ‘And þerfore syngē wc’

¹⁰ gon & ¹¹ pascalle ¹² veryli. ¹³ Thre

¹⁴ þat alle is and somme.

[Fol. 2.]

The Abbots of St Albans and the Tower Hill,

- “Convertere¹ domine,” for vs wantyth² grace,
 thow³ abbot of seynt albonys, full sorely syngē
 ye :⁴
 The abbot of the towre hyll, with his fate face,
 40 tremelyth and quakythe, for “domine, ne in
 furore.”

Walter Lyard,
 (Bishop of
 Norwich,)
 the Abbess of St
 Alburgh,

and the Bishop of
 St David's,

- Master watyr lyard schall sey⁵ “nequando.”
 the abbes of seynt alborghe,⁶ “domine, deus meus,
 in te speraui ;”
 “Requiem eternam, god graunte hem to,⁷
 44 to sey⁸ A patar nostar,” [saip⁹] the bysshop of
 seynt davi.

[Fol. 52.]

say a dirge for
 Adam Molens,
 Suffolk, and Sir
 R. Ros.

- For the sowles of thes wyse and wurthy,¹⁰
 Adam Molens, suffolke, sir Robert Ros, thes
 thre ;
 And specyally for Iake napis sowle yat evar
 was sly,¹¹
 48 for his sowle, placebo & dirige.

Sing, too, some-
 what, Lord Say,

the Bishop of
 Carlisle.

- “Rys vp, lord say, and rede “parce mihi
 domine,
 Nichil enim sunt dies mei,” that shalt thou
 singe ;
 the bysshope of carlyyll seyth “credo videre¹²
 52 all¹³ fals traytors to come to evyll¹⁴ endynge.”

Dwelle thou shalt¹⁵ withe grete mornynge,
 Rede “tedet animam meam vite mee ;”

¹ MS. Cott. is read by Mr Wright, Committere ² yet graunte vs
 ³ Saip ⁴ MS. Cott. omits syngē ye. ⁵ syngē
 ⁶ Abbot of Westmynstre. ⁷ them alle in to come to. ⁸ þerto
 ⁹ From MS. Cott. ¹⁰ mighty. ¹¹ wily.
 ¹² syngis Credo ful sore. ¹³ To suyche ¹⁴ foule
 ¹⁵ The baron of Dudley

“Manus tue,” danyell, thou shalt synge¹

56 For Iake napis sowle, placebo & dirige.²

“Qui lazaram resussitasti,” Treuilyan shall Trevilian,
singe;

Hungerford, “manus tue fecerunt me ; Hungerford,
vby me abscondam for dred this day ?”

60 John say, synge “dominus regit me.” John say,

“Nichyll mihi deerit,” for owt *yat* I can se ;

“ad te domine levavi,” Master somerset schall Somerset,
rede :

John penycoke, “delycta Iuventutis mee, John Penycoke,

64 Allas, whythar may I fle for dred ?”

“Dominus, illuminacio, help, for now is ned,”

seyth mayster wyll say, “I trow it wyll not be :”

“credo videre,” sir thomas stanle, take hede ; Sir Thomas

68 for Iake napis sowle, placebo & dirige. Stanley,

¹ Who but Danyel, qui lasarum shal synge

² The Cotton MS. ends shortly thus :

John Say redeth, “Manus tue fecerunt me.”

“Libera me,” syngeth Trevilian | warre the rere.

That thei do no more so. Requiescant in pace.

Thus *pryses alle Englond* | ferre & nerre.

Where is Somerset, whi aperes he not here
to synge | Dies ire & miserie.

God *graunte* Englond. alle in fere.
for thes *traitours*. to synge Placebo & Dirige.

Meny mo þer be behynde. þe sothe for to telle.

þat shall messes | oppon thes do synge.

I *pray* som man | do ryng the belle.

þat þese forsaiden. may come to þe sacrynge.

And þat in brief tyme. without more tarienge.

þat þis messe may be ended | in suyche degré.

And þat alle Englond. ioyfullie may synge.

þe commendacione. with Placebo & Dirige.

- Thomas Kent,
Master Gervyeys,
the Abbot of Bermonsey,
Gabull (?) of the Chancery,
the Master of St Lawrence,
[Fol. 52 back.] Stephen Shegge,
Sir Thomas Hoo, John Hampton,
John Fortescue,
Lord Sudeley,
Lord Rivers,
- “In memoria eterna,” seyth Mayster Thomas Kent,
“now schall owre treson be cornicled for evar ;”
“ patar nostar,” seyd mayster Gervyeys, “ we be
all shent,
72 for so fals A company in englond was nevar.”
- The abbot of barmundsey, full of lechery,
“ Quantas habeo iniquitatys,” take for thy lesson ;
Gabull of the chancery begynyth “ heu mihi ! ”
76 that is his preve bande, and detent of treson.
- “ Homo natus de muliere,” seyth ye Mayster of
sent lawrence,
“ repletus multis miseriis,” and yat shall be wayll
of Iake napes sort that hath don gret offence,
80 and ever whill be lyvyd, cheffe of his counceyll.
- “ Ne recorderys,” stephen shegge shall synge,
“ quis mihi tribuat for wichecraft,” seythe stace ;
“ Domine non secundum actum meum, for then
shall I hynge ;”
84 for Iake napys sowle placebo & dirige.
- “ Expectans expectaui,” seyth sir thomas hoo,
“ complacet tibi,” begynneth Iohn Hampton ;
“ beatus qui intelligit, and dredit also,”
88 seyth Iohn fortescu, “ all this fals treson.”
- “ sana, domine, oure wittes with reson,”
the lorde sudeley devoutly prayth,
“ quem ad modum,” desiderat ye lord stowrton
92 “ sitiuit anima mea,” for him lyeth.
- The lord ryvers all onely seythe,
“ Requiem eternam god grawnt us to se ;
A pater ncstar ther must be in feyth,
96 for Iake napis sowle, placebo & dirige.”

“spiritus meus attenuabytur,” blakney shall Blakeney,
begyn,

“pecantem me cotidie,” seyth myners ;

“ pelle me consumptus carnibus to the nynne,”

100 Robart horne, alderman, that shall be thy vers. Alderman Horne,

“ Requiem eternam,” for the respons,

Phyli Malpas, be thou redy to syng;

Philip Malpas,

It wexyth derke, thou nedyst A scons ;

104 com forth, Iude, for thou shalt in brynge.”

“ Quare de uulua eduxisti,”

ser Thomas tudnam, that rede ye :

Sir Thomas
Tudnam, the
Abbot of West-
minster,

Abbot of westmystar, com, stond by

108 in thy myter & cope, & sey “ libera me.”

A-rys vp thorp and cantelowe, & stond ye to- Thorp and
geder, Cantelowe,

and syng ‘ dies illa, dies ire ;’

pulford and hanley yat drownyd ye duke of Pulford and
glocestar, Hanley.

112 as two traytors shall syng “ ordentes¹ anime.”

And all trew comyns ther to be bolde

Let all true
commons pray
that all false
traitors may rest
in peace.

to sey ‘ requiescant in pace,’

for all the fals traytors yat engelond hath sold,

116 And for Iake napis sowlle, placebo & dirige. finis.

Amen—writn owt of david norcyn his booke by

Iohn stowe.

¹ MS. ordetes. ? for ardentes.

Satirical Proclamation.

(MS. Cott. Vespas. B. xvi. Fol. 5.)

I am King of all Kings,
Steward of Hell, Porter of Paradise,
Cousin of Christ, and none is so worthy as I.
I wedded the daughter of the Emperor of Babylon.
and govern all wicked spirits,
and keep the streams of Paradise.
I am Constable of Jerusalem and keep Port Jaffa.
I have Christ's Cross,
and am his Cousin. I was a Christian

TO alle you. I sende gretyng. Wot ye þat I am kyng of alle kynges. Lord of alle lordes. Souden of alle Surry. Emperour of Babilon. Steward of Helle. Porter of Paradise. Constable of Ierusalem. Lord of Certoffis, þat is to say. lord of þe parties of þe world. Cosyn to youre crist. þat was nailed on þe rode. And if ye wol witen. whi þat I am kynge of alle kynges I lete you wite þat I haue vnder my lordship of youre cristen kynges xxxvij kynges crowned. And whi þat I am lord of alle lordes. semyng to me. þer is none so worthi as I am. And whi I am Emperour of Babilon. I lete you wite. þat I wedded þe Emperourys doughtter. whiche was Erle of Surry. Her fader died, Wherfor I am Erle by her. And whi þat I am Stiward of Helle. I lete you wite I haue alle gouernaunce of wicked mawmentries & wicked spirites. And whi I am Porter of Paradis. I lete you wite. I am keper of þe stremes of Paradis. whiche may no man come to. but he haue my lordship & gef me a gret tribut. And whi þat I am Constable of Ierusalem. I lete you wite. þer may no man come to Port Iaffe but he gef me a gret tribut. And whi þat I am floure of alle þe worle. I may wel sai. I haue þat cristen men prayn fore. þat is, þe holi cros. þat your lord my cosyn died on. whiche ye may not haue without me. And þat I am cristes cosyn. I let you wite. I was cristen made in Englond born. & for certeyn poyntes of lollerdy I

myȝt abide þer. & so I wende to Rome & after to Rodes.
 & þer I was with Sarasens & turne to her lawe or be
 ded. And for my curtesie I was put to þe Soudenys
 house & was made vssher of halle. & þen died þe
 Souden & his heire, And I wedded his wiff. & so I
 was souden. & þen died my wiff. and I wedded þe
 Emperourys doughtter. & was Emperour bi here. &
 bycome Souden of Surry. but I sende gretyng to
 Henry kynge of England, þe frenshe womman sone. &
 so þat he wol wed my doughtter. I wel becom
 cristen, & alle my meyne. And wol gef hym iij Millions
 of gold. And delyuere hym þe holy cros with al þe
 Reliques in my kepyng. And I shal make hym
 Emperour of xxxvij kynges cristen. þat is, Anglond.
 Fraunce. Irland. Scotland. Denmark. norwey. portu-
 gale. Cicile. Sipres. Spayn. Swhen. Castel. Orsorial-
 beme. hungry. Magon. Naples. Cschesy. And to stonde
 with hym agaynst alle Cristen kynges. Writen in þe
 yere of youre gret god my cosyn. MCCCCxvj yere.

but turned
Saracen,

married the
Souden's widow,
and then the
Emperor's
daughter.

If Henry of
England will wed
my daughter, I
will give him
£3,000,000, and the
Holy Cross,

and make him
Emperor of 37
Christian Kings.

Dated A.D. 1416.

[Mr James Gairdner, of the Record Office, tells me that ‘Henry kynge of England, þe frensh womman son,’ can only mean Henry VI., born in 1421, son of Catherine, daughter of Charles VI. of France. Henry’s marriage with Margaret of Anjou, suggested by the Earl of Suffolk in 1444, took place in 1445. Mr Gairdner therefore thinks the date of 1416 (the third of Henry V.) a mistake of the copier of the MS. In this Mr G. E. Adams agrees, and would fix the date at 1436, believing that “þe frensh womman son” would not have been used after her death, in 1438. But the difficulty is to settle what the Proclamation is intended to satirize. The possession of Jerusalem, Joppa, the Holy Rood, &c., the being Souden of Surre or Syria, and the like, point to the Sultan. The Porter of Paradise, the Cousin of Christ, the opposition to Lollardy, might have been thought to hint at the Pope, if the marriages (unless allegorical ones are alluded to) did not prevent that. Professor Brewer suggests Antichrist, that is, the representative of the Antichristian powers. The allusion to Lollardy may point to Sir John Oldecastle, Lord Cobham’s rising, for which he was executed Dec. 25, 1417. “Curiously enough, Henry III. was also King of England for some time during the lifetime of his mother, a

French woman ; but of course the text could not apply to so early a date, besides that the taking away from the date is a greater sin than adding thereunto. I am inclined to think the whole thing a satire by the party of Cardinal Beaufort on the poverty of, and want of any real power in, René, Duke of Anjou, titular King of Jerusalem, Sicily, Naples, Aragon, Valence, &c., &c., who had succeeded his brother Louis in all these and many other high-sounding titles in 1434, and was probably at that time displaying them to the utmost advantage in hopes of getting something more solid by so doing—which came to pass in 1444 and 1445 by the betrothal and subsequent marriage of his daughter Margaret with King Henry. Jerusalem, &c., were considered by René as belonging to him. Remember, too, this was *before* the conquest of the Eastern Empire in 1453.¹ Of course René's marriages do not apply. He married twice, but his first wife did not die till 1453. I have not time to go into the subject fully. Other points ought to be looked into—viz., Henry vj. was, in his 23rd year, wished by the Duke of Gloucester to marry a daughter of the Count of Armagnac. Who was he? Could he be meant? I do not think so, because at that time Catherine was dead, and probably Henry would not be spoken of as the son of the Frenchwoman, it being usual for English kings to marry French princesses, and every king (excepting Edward III.) having done so from John downwards, though some had English wives as well. In 1425 John Palæologus II. was Emperor of the East, till 1448. What sort of man was he? He had probably many titles and (titular) kingdoms, and little else. I have not time to pursue him, liking René better.”—G. E. A.]

¹ Constantinople was taken 29th May, 1453, by Mahomet II., and Constantine XIII. (Palæologus) slain, with whom ended the Eastern Empire.—*Haydn's Dict. of Dates.*

The Hors, the Shepe, and the Gosse.

(OR THE PRAISE OF CHRIST, OF WOOL AND OF THE SHEEP.)

- T**his pascalle Lambe with-owte spott, alle whyte, [Fol. 142.]
 By his passione in brosa streyned¹ Rede
 Whiche come frome Edome! þis lambe moste
 delyte,
- 4 that gave his body to man in forme of brede
 On shreffre thursday to-forne or he was dede!
 was there euer founedyn In scrypture,
 Of horse or goos so solempne A fygure?
- 8 This lambe was cryste whiche lynally doune
 came
 . Be dissent conveyed the² pedegrew
 Frome the patryarke Abrahame
 By Isaak, Iacob, so doune to Iesse,
 12 whiche by the vertu of humelyte
 lyst to be called oure blesyd lorde Ihesu,
 for his mekenesse the lambe of moste vertu.
- And to Rehersse worldly comedytees,
 16 In Repuplica make no comp[ar]icon ;
 there is no beste whiche in alle degrees—
 Neydyr tygur, ne holyfaunt, ne gryffon,
 Alle thyng Rekynnyd thorowe euery Regyon—
 20 Dothe so grete prophete, horse, gose, ne swane,
 As doothe the shepe vnto the ease of man.
- Lat hyt be thy booste, horse, and þy Ianglyng, Horse! let be thy
 lay doune thy trappurs forgyd of plate & mayle.
- [1 bosra steyned]
 Was ever found in
 Scripture so
 solemn a figure of
 Horse or Goose as
 of the Paschal
 Lamb?
 [2 de]
 This Lamb was
 Christ,
 descended from
 Abraham and
 Jesse,
 [2 de]
 and called for his
 meekness, the
 Lamb.
 Of worldly goods
 none profits so the
 Common Weal
 as does the Sheep.

What avail thy
bosses?

The Lamb has

vanquished Satan.

The Goose may
cackle, the Horse
may prance,

but for the com-
mon profit they
are

nothing like the
Lamb.

[Fol. 142 b.]

Wool is England's
greatest wealth
(excepting corn),

and none better is
in the world.

From Sheep come
fur and skins,

enriching men—

furs black and
white,

garments and
gloves against
the cold,

- 24 Cast of thy sadylle of golde so Fresche shynnynge ;
what may thy bossis or brydylle nowe A-vayle ?
thy goostely lambe hathe Doone A grete batayle ;
By hys mekenes he offyrd vpe for man,
28 Clade in pure purpyle, venquesshed haþe sathan.

The goose may calke, the horse may pryk and
praunce,

Nowe-there of hem prowesse may atteyne
for to be put or sett In Remembraunce

- 32 Agayne the lambe, thowe they þer-at haue
disdeyne :
To the comyn prophete he passithe boothe
tweyne ;
weyede and consydyrde by-twene [pore &] Ryche,
To hym In valewe they be no-thyng lyche.

- 36 Of brutus Albyon, his wole is cheffe Richesse,
In preesse surmountyng eny othyr thyng
Save greyne of corne ; merchauntis alle expresse
wole is cheffe Ryches in this lande growynge,
40 to ryche and to poore this beste fyndythe
clothyng ;
Alle Nacioons Aferme hit vp to the Fulle,
In alle this worlde is there no better wole.

- Off shepe also comythe pelt and eke Felle,
44 Gadyrd in this londe for A grete merchaundysse,
Caryed ouer the see where men may hit selle ;
the wole skynnes cawesythe men to Ryse
to grete Rychese in many sonedry wyse ;
48 the shepe also turnyng to grete prophyte,
to helpe of man berythe furres blake and whyte.

There is also made of the shepys skyn
Pylchis and glovys to dryve A-waye the colde ;

- 52 there is also made goode parchemyne
to wryte on bokis and qwayers many folde.
the Ram of golches bare A flesse of golde ;
the Flees of Edome¹ with dewe delectable
56 was of marya A fygure fulle notabulle.
- and parchment to
write books on.
[1 gedeon]

His Flesche also is naturalle Resturacion ;

As sum men sayne, afftyr grete sykenes,

Rosted or sodone, holsum is motune ;

- 60 Boylyd with growelle foysune,² alle expresse,
Fulle Nutrifit]yffe aftyr A grete Axcesse ;
Of his nature lovythe Reste and pees,
the shepe also concludythe douteles.
- Mutton is also
wholesome after
sickness,
and its broth after
great illness.
[2 phisiens]

- 64 Of the shepe is cast A-way no thyng :
his horne for nokkys, to Asshis³ goothe his boone ;
to lordis⁴ grete prophete doth his tyrde lynge ;
his talowe also servythe for plastyrs mo than
one :
- No part of the
Sheep is lost ;
neither horns,
bones, dung,
[3 haftes]
[4 londe]
fat,

- 68 for harpe stryngis his Ropys seruythe Ichoone ;
of whose hede boyled, hole wole and alle,
There coomythe A Iely, An oymment fulle Ryalle ;
- guts,
nor head, which,
boiled, makes a
salve

- Fol. 143.]
For ache of bonys and also for brusure
72 hit Remedyethe and dothe ease blyve,
Causithe men sterke pyntis⁵ to Recure,
Dede senewys Agayne Restorythe to lyffe.
Blake shepys wole with Fresche oyle & olyve,
76 these men of Armys with charmys preev hit goode,
At A strayte neede they can wele stanche bloode.
- that cures aches,
and
[5 Joyntes]
restores dead
sinews to life.
Black Sheep's
wool
stanches blood.

- V**nto the wolffe contrarye of nature,
As seyne Auctours, is this oumbbylle best
80 that love[th] ne debate, for with eche creature
for his party he woulde lyve in Reste ;
“ Where-for, yee Iugis, I holde hit for the best
- The Sheep, too,
loveth Peace ;
wherefore, ye
Judges,

since Peace is
better than War,

[I preferre]
give the Sheep
the prize,
and stop all war.

“No,” says the
Horse, “the

Sheep is the cause
of war.

For his wool the
Duke of Burgundy

attacked Calais;

[Fol. 143, back.]

and where wool
is plenty, there
reckless men
gather to plunder.

Without war, too,
great Horses
would be no
good.”

Rem publicani yee shoulde of Ryght profer,

- 84 Alle wey consyderyng that pees is better than
wer.

“In this mater, brevely to conclude,

pees to profyr,¹ as to my Devyce,
By many olde prevyde symelytuede,

- 88 Makynthe no delaye, yevythe to þe shepe þe pris
of one Assent : sitthe at yee be wyse,
lett alle werr and stryffe be sett A-syde,
And vpon pees dothe with the shepe Abyde.”

- 92 “Nay,” quode the horse, “youre Request is
wronge ;

Alle thyng consydyrd, me were lothe to Err ;
the shepe is cause, and hathe beene longe,
of newe stryvys and of mortalle werre ;

- 96 the Syrcumstaunce me lyst nat to defer :
thy wole was cause of grete occasione
why that the prowde Dewke of Burgoyne

“Came to-fore Calys with flemynge is nat A fewe,

- 100 whiche gave the sakkis & sarpelers of that towne
[To gaunt & bruges his fredom for to shewe,]
of thy wolles hyghte [he] hem pocessione.

his boysteous bastylle was fyrst bett A-downe,

- 104 hym selffe onnethe scaped with the lyffe :
What but thy wollis was cause of þat stryfe ?

“Where Richesse is of wollys or such goode,
Men drawe thyddyr that been Recheles,

- 108 As sowedeurs that brayneles been, and wode,
to gete hem Bagage, put hem sylffe in prees.
thowe causyst war, and sayest þou louest peas,

And yf there were no war nor batayle,

- 112 lytylle or nought grete horssis woulde Avayle.”

- “No,” quod the goose, “nor the fethurs whyte
withowtyn werr shoulde do noone Avaantage,
nor hokyd Arowy[s] prophytt but a lyghte
116 to mete oure Enemyes, magre theyre vysage,
And of oure Enemyes to save us from damage ;
Flyghte of my fedurs, disperte of shepe Ichone,
Shalle us defende Agayne oure mortalle foone.”
- “Nor white feathers,” says the Goose,
“nor arrows,
which, despite of Sheep, shall save us from our foes.”
- 120 “Sothe,” quode the horse, “as in myn Inwardre
syght,
with-owtyn werr, aforne as I yowe tolde,
wee may nat saue and kepe our Right,
Oure garnesoins,¹ ne oure castellis olde.
- “Without war,” says the Horse,
“we cannot keep our rights,
[¹? garnesons.]
- 124 But here this shepe, Rukkyng in his folde,
Sett lyttyle stoore of swerde ne of Arowys keenre
Whan he with peas may pastur on the grene ;
- but for these the Sheep cares not,
if he can feed on the green.
- “So yff hit stooode that no wer ware,
128 loste were the crafte of Armoreres.
what shoulde Avayle swyrde, palox, or spere,
Or dagars wrought by the cutlers,
Bowes, crosebowys, Arowys, or fethers ?
- The Armourers’ craft would also be gone,
daggers, bows,
and crossbows;
- 132 Alle these Insturmentis for the werres wrought,
yff wer shoulde stynte, shoulde serue of nought !

- In theyre ocupacion they shoulde have no cres,
knyghthode shoulde nat floure in his estate ;
- 136 In every cuntrey, yf that there were pease,
No man of Armys shoulde be fortunate.
I preve that pease is grounde of alle debate,
For of fyve spokys, lyke as on A whele,
- Knighthood would not flourish, and no man of Arms gain fortune.
- 140 Turnythe alle the worlde, who can consydyr wele.

Synne fyrist Atypyas² whiche causithe Richesse,
And Riches is horygynalle of pryd,
Pryde causithe, for lak of Ryghtwysnes,

[Fol. 144.]
[² Begynne first at pees]
Further, riches are the cause of Pride,

- Pride causes wars,
wars produce poverty,
and when men have lost their treasure,
then they cry out for Peace."
- "Is the Horse mad," says the Sheep, "to say that Wool does no good ?
The Sheep causes no wars.
Men wrongly blame their benefactors.
Is the Sheep to blame because men shear him and fight for his wool ?
- 144 Warre by-twene Reamys one euery syde ;
hart*is* contrarye in peas cannat Abyde.
thus, fynally, ho can consydyr and see,
werre is cheffe cause and grounde of pouerte.
- 148 "Pouerte be werre hathe brought by dycensyon,
for lak of tresoure thowe he can no moore,
Save oonely this, he cryethe affter peasse,
And compleynnythe vpon þe werres sore.
- 152 he seyethe ' by werre he hathe godis lorne,
Can no Recouer, but gruchen and disdeyne ;
Seythe that he woulde haue peas Agayne.' "
- 156 "Here is A Ientylle Reson of An horse !
I trowe he be falle in Dotage
Whiche of madenes by wolles sett no forsse !
falsly Afermyng Dothe noone Avaantage,
Vertues plente may do no damage.
- 160 A shepe berythe his frisse, I tolde so whan I began,
Nat for hym-selffe, but for the prophete of man.
- 164 "Dyuers comedytees that comyn of the shepe
causythe no werre, what so men Iangylle or muse,
As in her gylt the Iuges take kepe,
What that I saye her innocent*is* to excuse.
of couetyse falsely men may muse
there benefett*is*, and wrongely hyr at-wyȝte,
168 of suche occac[i]on where she is nat to wyghte.
- 172 "What is the shepe to blame In youre syght
whane he is shorne of his flees & maade alle bare,
thoughe folke of malyce for her woll*is* fyght ?
Causeles to stryve foles wole nat spare ;
where peas Restythe, there is alle welefare,

And, seyethe the shepe louythe peas of Innocē[n]tis,
yeuythe for her parte defenytyffe sentence."

The Sheep loves
peace,
give judgment for
him."

[Fol. 144. b.]

The Judges, the
Eagle and Lion,

- 176 The Ryalle Egle, the lyon off Assent,
Alle thyng consydyrd Rehersyd here to-forne,
of alle these iij by goode Avysement—
of hors, and goose, or Rame with his gret horne—
180 Sawe in Repuplica myght nat be for-borne,
By shorte sentence to voyde alle discorde
Caste A meene to sett hem Anon at A-corde.

saw that none of
the Three could
be lost to the
state,

- This was the meane to voyde theyre stryves
184 And alle olde gruchchyng, and her hartis to glade,
“yowese¹ theyre Rygħtis & theyre prerogatyvys,
to that eende that there weere made,
where-with presompcion theyre bakkis be nat
lade,

and therefore
gave sentence,
that neither

[¹ use]

- 188 [un]devyded in harte with wylle and thought
to do theyre office as nature hathe be wrought.

should dispute,
but each fulfil his
own function;

- “The horsse by kynde to lyve in travayle,
the goos with her gosselyngis to swyme in the lake,
192 the shepe whose wollis do so myche A-vayle,
In his pasture grase and mery make,
theyre comp[ar]isonis of on Asent to for-sake,
Allway Remembryng howe god and nature
196 to A goode eende made Every creature

the Horse to
work, the Goose
to swim, the
Sheep to graze
and merry make,

as God intended.

- “That noone of oder shoulde do wronge,
the Ravenus wolffe the sely lambe to opresse ;
And thowȝe on be more that Anoder stronge,
200 to the feabler do no foward dures.
Alle extorecion is grounde of falsnesse,
wylle is nowe lawe wheþer hit be wronge or
Ryght,
trouthe is put downe, is put to Flyght.

None who are

strong should
oppress the weak.

Comparisons are odious;

let him who has most of virtue's gifts share them with his friends,

and no man disdaining any other.

- 204 “Odyous of olde been comparisonis,
And of comparisonis engendyrd is haterede,
Alle folke be nat [lyke] of condicionis,
Nor lyke disposyde in wylle, thought, and deede;
208 For whiche is [this fable¹], as I Reede,
Contrevyd was, that ho hadde grettest parte
of vertues yefftis, shoulde with his frendis parte.

[Fol. 145.]

one supplying another's lack,

- 212 “As thus alle vertues hathe nat o man,
that oone lakkythe, nature haþe yeve Anoder ;
that thowe cannyst nat, percaase Anoder can,
to entyrcomyn as A brodyr dothe with A-noder.
yff charyte governe wele the Rother,
216 Alle in oone vesselle, to speke in wordis pleyne,
that no man shoulde of odyr haue disdeyne.”

Explicit the hors, the } JOHN LIDGATE.
Shepe, and the gosse. } [in a later hand.]

[*The Complaynt of Criste* follows.]

¹ From the printed copy. MS. is thus.

Rats Away.

[MS. Rawl. C. 228, fol. 113, fly-leaf. The writing on this page is very illegible.]

- I comawnde alle þe ratons þat are here abowte,
 þat non dwelle in þis place with-inne ne with-
 owte,
 thorgh þe vertu of ihesu crist þat mary bare by virtue of
 abowte,
 4 þat alle c[re]aturs owyn for to lowte,
 & thorgh þe vertu of mark, mathew, luke, anion,— and the Four
 alle foure awangelys corden into on,— Evangelists,
 thorgh þe vertu of sent ȝertrude, þat mayde clene, St Gertrude
 8 god graunte þat grace
 þat [non] raton dwelle in þe place
 þat her nanis¹ were nemeled in ; [1 namis ?]
 & thorgh þe vertu of sent kasi and St Kasi.
 12 þat holy man
 þat prayed to god almyty for skafhes,² [2 for *skathes*.]
 þat þei deden
 hys medyn
 16 be dayes & be nyȝt
 god bad hem flen & gon out of euery manesse
 syȝt,
 dominus deus sabaot, emanuel, þe gret gods name,
 I be-tweche þes place from ratones & from alle By the Lord God
 oþer schame ! of Sabaoth,
 Emanuel, I clear
 this place from
 rats, and all other
 shame.
 20 god sauе þis place fro alle oþer wykked wyties
 boþe be dayes & be nytes, & in nomine patris
 & filii, &c.

[FOLLOWS : S 8. GOOD MEDICEYN POUR LE
 DROPESY, &c.]

Twelue Points for Purchasers of Land to Look to.

[*Fol. 203, col. 1, MS. Lambeth 306.*]

Who-so wylle be ware of purchassyng,
Consydre theese poyntes folowyng :—

- .1. Fyrst se that the lande be cleere,
- .2. And the tytle of the sellere,
- .3. That it stonde in no dawngeir
Of no womans doweere ;
- .4. And whethir the lande be bonde or free,
- .5. And the leese or releese of the feoffe.
- .6. Se that the seller be of age,
- .7. And whethir it be in any morgage ;
- .8. Looke if ther-of a tayle be fownde,
- .9. And whethir it stonde in any statute bownde ;
- .10. Consydre what seruyce longyth ther-to,
- .11. And the quyterent that there-of owte shalle goo :
- .12. And yf thou may in any wyse
Make thy chartyr on warantyse
To thyne heyres & assygnes alle-so,
This shalle a wyse purchasser doo :
And yn tenne yere, if ye wyse bee,
ye shalle a-geyne youre syluer see.

See that your
land is free

from women's
dower,

and from mort-
gage and entail.

Look to the
quit-rent,

and have a con-
veyance in fee.

In ten years your
land will bring
back your pur-
chase-money.

**Lyke thyn Audience, so vttyr thy
Langage.**

(BY LYDGATE.)

[MS. Univ. Lib. Camb. Hh. iv. 12. fol. 82.]

- I Counselle, what-so-euer thou be
 Off polycye, foresight, and prudence,
 Yf yow wilt lyffe in pease and vnite,
 4 Conforme thiself and thynk on *yis* sentence,
 Whersoeuer thou hold residence ;
 Among woluys be woluysch of corage ;
 A leoun with leounys ; a lambe, for Innocence ;
 8 lyke thyn audience, so vttyr thy langage.
- If thou wilt live in
 peace,
- ¶ The vnicorne is cawght with maydlynys song,
 By disposicion record of scripture ;
 with cormerantes make thy nek long
 12 In pondys depe thy pray to recouere ;
 Among foxys be foxische of nature ;
 Among rauenours thynk for avantage ;
 with empty hand men may no hawkes lure,
 16 And like thyn audience, so vttyr thy langage.
- With cormorants,
 make thy neck
 long ;
- among foxes, be
 foxish.
- ¶ With holy men speke of holynesse,
 And with a glotyn be delicate of thy fare ;
 With drownkyn men do surfettes by excesse,
 20 And among wasters no spendyng that þou spare ;
 With wodcokkes lerne for to dare ;
 And sharp thy knyfe with pilowrs for pilage ;
 like the market so prayse thy chafare,
 24 And like thyn audience, so vttyr thy langage.
- With holy men,
 talk holiness ;
- with pillagers,
 sharpen thy
 knife.

With ferrets, rob
rabbit burrows ;

with thy fellows,

[Fol. 82. b.]
spare not thy life.

Remember
Daniel's case,

and fear not to be
in caves with
dragons.

With wise men,
talk of Wisdom ;

with poets, of
poetry; but be not
presumptuous.

In everything
conform to thy
company,

and like thine
audience utter
thy language.

¶ With an ottyr spare ryuer none ne ponde,
with hem that fyrrettyth robbe conyngherthys ;
A blode-hounde, with bowe and arow in honde,

- 28 Mawgre the wache of fosters and parkerrys.
like thy felischyp spare no dawngers,
For lyfe ne dethe, thy lyfe to putt in morgage ;
Among knythys, squyrys, chanownys, monkes,
frerys,

- 32 like thy audience, vttyr thy langage.

¶ Daniel lay, a prophet full notable
Of god, preseruyd in prison with lyouns ;
Where god list spare, a tygre is not vengeable,

- 36 No cruel best, berys, nor grifonyz ;
And yf thou be in cavys with dragownys,
Remembre how Abacuk browght þe potage
So ferre to danyel thorow many regionys ;

- 40 As case requirith, soo vttyr thy langage.

¶ With wise men talke of sapience,
with philosophers speke of philosophye ;
with schipmen, sailyng that haf experience,

- 44 In trobly seys how they schall hem guye ;
And with poetys talk of poetry ;
Be not presumptuose of chere ne of visage,
But where thou cummyst in any cumpny,

- 48 like thyn audience, so vttyr thy langage.

¶ Thys litylle ditty concludyth in menyng,
Who that cast hym thys reule for to kepe,
Mot conforme hym like in euery thyng,

- 52 Where he shall byde, vnto the felyshype ;
with wachemen wake, with soggy folkes slepe,
with wode men wode, with frentyke sauage ;
Renne with bestys, with wyld wormys crepe,

- 56 And like the audience, vttyr hys langage.

- ¶ Mong alle thys I counselle ȝit, take hede,
 Where thou abydyst or rest in any place,
 In chefe loue god, and with þi loue haf drede,
 60 And be fereful agayne hym to trespace ;
 with vertuose folk encrese shalle þi grace ;
 And viciose men arn cause of gret damage ;
 In euery feliship so for þi-self purchace
 64 Where vertu regnyth, there vttyr thi langage.
- [Fol. 83. a.]
 But love God, and
 fear to trespass
 against Him.
- ¶ Be payed with litelle, content with suffisance ;
 Clyme not to hygh, thus byddyth socrates,
 Glad pouert is of tresours most substance ;
 68 And Catoun seyth, is none so gret encrese
 Of worldly tresowre as for to lyve in pease,
 Which among vertues hath þe vasselage ;
 I take record of diogenes,
 72 which to Alysaunder had thys langage.
- Be content with
 little.
- Peace is of more
 worth than
 money.
 Diogenes told
 Alexander
- ¶ Hys palace was a lityl poore tonne,
 Which on a whele he gan with hym cary,
 Bad thys emperowre ryde out of hys sonne,
 76 which¹ demyd hymself richar than kyng dary ;
 kept with hys vesaille from wyndes contrary,
 Where-in he maad daily hys passage ;
 Thys philosophre with princes list not tary,
 80 Ne in theire presence to vttyr no langage.
- to get from
 between him and
 the sun.
- He cared not for
 princes,
- ¶ A-twene theis tweyn a gret comparison ;
 kyng alysaunder, he conquerryd alle ;
 Dyogenes lay in a smalle dungeon,
 84 In sondre wedyrs which turnyd as a balle ;
 Fortune to Alisaunder gaf a sodayne falle ;
 The philosophre despised hys coignage,
 he thowght vertu was more imperialle,
 88 Than hys aquayntance with alle hys proud lan-
 gage.
- though he lay in
 a tub ;
 and soon Fortune
 gave Alexander
 a fall.

¹ MS. wihch.

[Fol. 83. b.]
Antony and Paul
despised riches,
while Cæsar and
Pompey brought
cruelty about.

- ¶ Antonye and poule despised alle richesse,
lyuyd in desert of wilfuller pouert ;
Cesar and pompey of martialle wodnesse,
- 92 By theyr enuyose compassyd cruelte,
Twene germany and affrik was gret enmyte ;
Noo comperison twene good grayne and forage ;
Prayse euery thyng like to hys degré,
- 96 And like þe audience, so vttyr þi langage.

I saw a picture
armed with
virtues,

with eyes and
ears of discretion,
mouth and tongue
avoiding detrac-
tion,

hand and arms

giving help,
following
Righteousness,

far surpassing
Pygmalion's
image.

May Christ make
such an image in
our conscience

that to His con-
tent we may utter
our language.

- ¶ I founde a liknesse depict vpon a walle,
Armyd in vertues, as I walkyd up and downe,
The hede of thre fulle solempne and roiall,
- 100 Intellectus, memorye, and resoune ;
with eyne and erys of clere discrecion,
Mowth and tongge avoydyng alle outrage,
A-gayne the vice of fals detraccion,
- 104 To do no surfett in word ne langage ;
- ¶ Hand and armys with thys discrecion,
Where so man haf force or febilnesse,
Treuly to mene in hys affeccion ;
- 108 For fraude or fauour, to folow ryghtwisnesse ;
Entrailys, inward deuocion with mekenesse.
Passyng pigmalion, which grauyd hys ymage,
Prayd to venus, of louers chef goddesse,
- 112 To grant it lyfe and qwiknesse of langage.
- ¶ Off hole entent pray we to crist ihesu,
To qwik a figure in owre conscience,
Reason as hede, with membres of vertu
- 116 A-forne rehersyd breuely in sentence.
Vndir support of hys magnificence,
Crist list so gouerne owre worldly pilgremage,
Twene vice and vertu to set a difference,
- 120 To hys plesaunce to vttyr owre langage.

EXPLICIT.

Proverbyes of Howsolde-kepyng.

[*Lambeth MS. 306, fol. 64 ; ? ab. 1530 A.D.*]

THE DOCTRYNALL PRINCYPLIS & PROVERBYS YCONOMIE, OR
HOWSOLDE KEPYNG, SENT FROM SAYNT BERNARDE, VNTO
RAYMONDE, LORDE OF AMBROSE CASTELLE.

Attende that if thy chargis of thy houce & thi Rentis be egalle. A soden chavnce may sone distroye the of yt.

A Ruynoys houce is the state of a negligent man.

The neglygens of a Ruler ys compared vnto a gret fyre brynnynge vp-an a houce.

Peyse wisely the besynes & the purpose of them wch ammynyster thy goodes.

To hym that is in the wey of poverte, & not fully power, it is lesse shame to spare, than vtterly to fawle.

It is wysdome, ofte to se thin owne goodis, how they bene dysposid.

Chargeabyl mariagis cause hurte withoute wurshype.

Charge or expense for chyvalrye is wurshypfulle.

Charge for helpyng of frendys is resonabyl.

Charge for helpyng of wasters ys but losse.

Consyder the mete & the drynke of thy bestys, for though they hungyr, they aske not.

Feede thi howce with groce, & not with delycate meete.

The glotone onethis chaungyth hym before his deth.

Glotony of a vyle neglygent man is but corruptione.

Glotony of a besy man is to hym a solace.

Feede thy howce at pry[n]cipalle festes, plentevosly, but not delycatly.

Make a plee betwyx glotony and thy pursse. Nevyrthelesse be ware to which of thise two thou be advocate, or what sentens thou geue betwyx them, for glotony hath effectuall wytnes.

The pursse alle-so provith evidently fcr hyr, be cofrys & celerys wastynge.

Thow demyst a-mysse a-gens glotonye, whan covetyse byndith or knyttith thy pursse.

Covetyse shalle nevyr deme ryght be-twix glotonye & the pursse, For covetyse is distroyer of hym selfe.

Covetise is not ellys, but evyr in powre lyving, and evyr to be a-ferde of poverte.

The covytous man lyvith ryght wysli in him selfe, in that he lesith not, but kepit to othirs advayle. Bettyr it is to kepe for othir than to leese in hym selfe.

In Plente of corne, desyre no derth, for he that lovith it is a dystroyer of power men.

Sel thi corne at a lowe price, & not whan yt may not [be] bought of powre men: Not oonly to thy neyghbours, but also to thyne enmyse, for litel prycce, for ofte the enmy is easelyer venquysied *with* seruice than *with* stroke of swerde.

Pride ageynste frende or neyghboure, is as a bath where men feer the thondyr strooke.

Be ware of straungers while thou haste an enmye, & se welle to his wayes.

Debylite of an enmye is no sure peace, but truce for a seasone.

Iffe thou suppose the sure whille thou haste an enmye, thou puttyst thi sellfe in perylle.

Be not curyous to wete or knowe what thin suspect women do. Thow shalte nevyr be curyd if thowe oonys knowe the cryme of thyne owne true wyfe.

In heryng of othir mens wifes thow shalte aswage the sorowe of thyn owne.

A nobylle and a wurshipfulle hert nevyr askyth of womens dedys.

Thowe shalte bettyr chastise a shrode wyfe *with* myrthe then *with* strokes or smytyng.

An olde commyn woman, if the lawe woulde suffyr, shulde be buried quyke.

A costefulle clothe is tokyn of poverte.

A sity garment is yrkesome to neybors.

Pleace with thi dedys rathir than with thy clothis.

A woman havyng clothis, & evir desyryng mo, lakkyth stedefastnes.

Holde hym thy bettir frende,¹ that rather geuith his goodys, than hym whiche offerth the his persoone.

Holde not thy Frende that prayseth the present.

Yff thoucnel thy frende, folowe reason, & not his pleasure.

Sey not to thy frende “do thus,” but “me thynkyth thou mytyste do thus”; For yf ought falle a-mysse, thowe mayste soner be blamyd, than shuldyst be thanckye if thy councel avaylede.

Nota. Se what folowth to them that love mynstrels.

A man that Intendyth to mynstrels, shalle soone be weddyd to poverte, & his sonne shalle hyte derisione.

Iff mynstrels please the, feyne as thou herde them, but thynke vppone a-nother.

He that lawith at a mynstrels worde, gevith to hym a wedde.

Rebukyng mynstrels ben welle wurthy dethe.

Instrumentis of mynstrelsy seldom doth please god.

Put from the a proude seruaunte, as hym that shulde be thy enemye.

Allso repelle that seruavnte that vsith to blaundysh the.

Wythstande the seruaunte that prayseth the, for ellis he thynkyth the for to deceyve.

Loue that seruaunte as thy childe that sone is ashamyde.

Yf thou wilte bylde, let necessite induce the ther-to, and not luste of howsynge.

Covetyse of byldyng, in bildyng is not lessid.

Inordynat² bilding causith hasty sale of placys.

A performyd towre & a baare cofyr make, ovyr late, the greate bilder wyse.

Sel thyne howce to hym that wylle geue moste.

¹ Fol. 64 b.

² MS. In inordynat.

Bettir it is to suffyr greate hungryr than sale of patrymonye.

Selle no parte of thyne heritage vnto thy bettyr, but for lesse pryce selle yt to thy subiecte.

What is vsure, but venyme of patrymonye, and a lawfulle thefe that tellyth ys entent.

By right nought with felawshippe of thyne bettyr.

Suffyr patiently thy power felawshippe, & coople the not to the strawnger.

Evyr-lastyng god oonely ys sobyr yn plente & scarsnes of wynes.

Drunkesippe doyth ryght nought evynly, but whan yt ovyr-throughith.

Yf thou felyst stronge wynes, fle felyshippe; seke slepe rathir than talkyng.

The drunke man with wordys accusith his owne excesse.

It besemyth not a yonge man to be a tasteoure of wynes.

Fle & estchue A leche that is drunkelewe.

Nota. Be ware of that leche which by the woulde take ex-peryens howe he myght hele a-nothir.

Smale whelpes leeve to ladyse & clerkys.

Waker howndes been profitable.

Howndes of venery coste more then they aveyle.

Make not thy sonne stuardre of thy goodys.

Say not in thy selfe, ‘what a-vaylith alle doctryne yf fortune lyste not to favoure.’ I haue seene folys leevyng contyngence, accuse them-selfe infortunat, of whom the wyse man seledom complaynith.

Wyse laboure & myshappe seldom mete to-gyder, but yet slugyednes & myshappe be seldome dyssevyrde.

The slugge lokyth to be holpe¹ of god that commawndyth men to waake in the worlde.

Peyse the eese of thyne expence with the laboure of thy getynge.

Commytte thyne age [to] thy god rather than to thy sonne.

In dysposyng thy legatys [*sic*], pay firste thy servanntis.

Nota. Commytte not thi soule to swych as loue thy persone, but rather to them which loue her owne sowles.

Dispose thi goodys or sykenes take the.

¹ Fol. 65.

He that is a seruaunt to sykenes may no testament make.

Free, theerfore, & in helth, make thowe thy testament.

Here what thi chyldern wylle doo aftyr thy deth. Peraventure thei seke departysion of ther heritage.

If thi chylderne bene gentilmene, it ys bettyr they be dyvydid in the worlde, then her heritage shulde be deuydide.

Iff thi childryn be laborers, let them do as th[e]i wylle.

Yf thei be merchauntes, dyvision of heritage is bettyr than commvnion, that the infortune of oone hurte not the other.

Iff the mothir of them seke to be maride, she doth folyly, and, woulde god, in to the bewailyng of her, for her trespass, she myght be weddid to a yonge mane, For suche oone shulde sone caste her a-way & consume her goodes, and so oone cuppe of sorowe shulde be comvne to them bothe.

The Height of Christ, our Lady, &c.

[*Lambeth MS. 306, fol. 203, col. 2.*]

THE LONGITUDE OF MEN FOLOWYNG.

Moyses .xij. fote & viij ynches & dimidium.

Cryste .vj. fote & iij ynches.

Our lady .vj. fote & viij ynches

Crystoferus .xvij. fote & viij ynches.

Kyng Alysaunder .iiij. fote & v ynches

Colbronde .xvij. fote & ij ynches & dimidium

Syr Gy .x. fote. iij ynches & dimidium.

Seynt thomas of Caunterbery .vij. fote sauе a ynche

Long Mores, a man of yrelonde borne, & seruaunt to kyng

Edward the iiijth .vj. fote & x. ynches & dimidium.

[Printed in *Reliquiae Antiquae*, v. 1, p. 200, with Ey for Gy, and "half" for the contraction *di.*]

List of Books Proscribed in 1531.

[MS. Lambeth, 306, fol. 65, col. 2.]

Memorandum, the firste sonday of Advent in the yere of our lorde M¹ fyue hundreth & xxxith these Bokes folowynge were opynly at poules crosse by the autorite of my lorde of london vnder his Autentycal seale, by the doctor that that day prechide, prohibite, and straytely commaunded of no maner of man to be vsed, bought, nor solde, nor to be red, vnder payne of suspencion, and a greter payne, as more large apperyth in for-sayde autoryte.

The first boke ys this,

1. The disputacioñ betwixte the fathyr and the soñ.
2. The supplicacioñ of beggars.
3. The Revelatioñ of Antechriste.
4. Liber qui de voti & novicio deo inscribitur.
5. Pre Precaciones.
6. Economica christiana.
7. The burying of the masse in english yn ryme.
8. An Expositioñ in-to the vijth chapter to the Corinthians.
9. The Matrimony of Tyndale.
10. A. B. C. ayenst the Clergye.
11. Ortulus anime, in Englisshe.
12. A Boke a-yenst saynt Thomas of Caunterbury.
13. A Boke made by freer Roye ayenst the sevyn sacramentis.
14. An Answere of Tyndal vnto sir Thomas Mores Dyaloge, yn english.
15. A Disputacion of Purgatorye, made by Johñ Fryth.
16. The Firste boke of Moyses called Genesis.
17. A prologue in the ij^{de} boke of moyses, called Exodus.
18. A prologue in thyrde boke of Moyses, called Leviticus.

[Fol. 69 b.]

19. A prologue in the iiiijth boke of Moyses, called Nvmeri.
 20. A prologue in the vth boke of Moyses; called Detronomye.
 21. The Practyse of Prelates.
 22. The Newe testament in englissh, with a Introductioñ to the Epistle to the Romaynes.
 23. The Barable of the wyked mammonde.
 24. The Obediens of A Chrysteñ man.
 25. A boke of thorpe or of Johñ Oldecastelle.
 26. The Some of Scripture.
 27. The Prymer in Englisshe.
 28. The Psalter in Englisshe.
 29. A Dyalog betwixt the gentylman and the plowmañ.
 30. Ionas In Englisshe. And alle other suspect bokes, bothe in Englisshe and in laten, as welle now printed or that here-after shalle be printed, and not here afore namyd.
-

A Tale of Ryght Nought.

[Egerton MS. 1995.]

There was a man that hadde nought ;
 There come theuys & robbed hym, & toke nought ;
 He ranne owte, and cryde nought.
 Why shoulde he crye ? he loste nought.
 Here ys a tale of ryght nought.

A Medicine to Restore Nature in a Man.

[*Lambeth MS. 306, fol. 65 back, col. 2.*]

Put three Chickens in a coop.

Soak some wheat,

collect snails

or black slugs,
and boil them
with the wheat;

then take out the
wheat,

and feed the
Chickens with it
and bread, and the
snail-water.

Eat a chicken
every two days.

Take iij Chekyns or .iiij. as ye lyke, & put them in a coope to feede, as I shalle teche you. Fyrste take a quantyte of whete, & put yt in clene watyr, & then gadyr a good quantyte of snayles that beer howses on them, & put them therto as they be, shelles & alle; and yf ye canne fynde no soche snayles, thanne take blak snayles, and so thanne boyle alle these to-gyder, the whete & the snayles in water, with the shelles of them that haue shelles; & for lakke of them that haue shelles, boyle the blakke snayles. And whan it is welle boylid to-gedyr, then take oute the whete by hymselfe, & the watyr by hym-selfe, & caste awey the shelles & the corruptyon of the snayles, And with that whete fede the checons, and with brede a-monge, And let them drynke of the watyr, & of none other watyr. And when ye be dysposyd, ete a Chekyñ, one day rostyd, And ij. days after a-nother, & so contynue as ye fynde yt doth you good.

Probatum est.

For to Dystroy a Wrang Nayle, otherwyse callyd a Corne.

Take wylde tansey, and grynde yt, and make yt neshe, & ley it therto, and it wyl bryng yt owght.

Of the Seats of the Passions.

[*Lambeth MS. 306, fol. 118.*]

The bones in a man ben in nombre .ij C. xvij. The Men have 217
bones, 365 veins, veynes ben .iij. C. lxv. The tethe in perfyte Age .xxxij. The mynde is in the Brayne. The vndyr- 32 teeth. stondyng in the fronte. The Ire in the gawle. Auaryce in the kydney. Loue in the harte. Brethyng in the lownges. Gladnes in the splene. Thought in the harte. Blode in the body. Hope in the sowle. The mynde in the spyrit. The Mind is in the spirit. The harte in the mynde. The Feyth in the harte. And cryst in the feyth. And whylth it noryssh the body, it is cawlyd *Anima*, the sowle. This worde *Anima* hath many significacions, for when it is in con- means templacyon, it is sayde a spyrit, *Spiritus*. And when spirit, it savyrth, it is saide Reson or wytte, *Animus*. And wit, when it felith, it is sayde felyng, *sensus*. And when feeling, it vnderstandyth, it is callyd mynde, *Mens*. And when mind, it demyth, it is called Reson, *Racio*. And when it reason, consentyth, it is callyd wylle, *Voluntas*. And when it will, recordyth, it is sayde mynde, *Memoria*. memory.

A Greeting on New Year's Morning.

[*Lambeth MS. 306, fol. 136 b.*]

This New Year's morn, for good-hap I send you my heart, and wishes that you may live 100 years.

Take this poor gift, dear one, graciously,

(all friends give gifts on New Year's Day),

for my heart always rememb'rs you;

it is yours, not mine,

as Palamon's was Emely's.

Iuellis pricous cane y non fynde to selle
to sende you, my souerein, þis newe yeres
morowe,

wher-for lucke and good hansselle

- 4 my hert y sende you, & seynt Iohn to borowe,
that an C yeres withouton aduerssit[e] & sorowe
ye mowe live : y pray to god þat ye so mote,
And of all your Dessires to sende you hastely bot.

- 8 Beseching you, Dere heret, as Enterly as y cane,
to take en gre this poure gifte Onely for my sake,
as is the custome, & hath ben ma[n]y a Day,
Oo frend to a-nother yeve and take.
12 Riche is it nat, grete boste of to make,
Sauie an hert is reme[m]bratyf to you in eueri
stounde
the whiche perisschide ones, yet grene is þe
wonde.

- 16 That it be youres, trewely it is my liste ;
my possesioon and my parte þer-of y denye ;
and as towcheing to þis olde worlde called hadywiste,
Vnto my lives ende fuly y Deffie.
palaman gafe his herte to emely ;
20 He fuched it no better, ne repenteid it les
thanne y do of this gifte, god y take to witnes.

my purpos hath ben longe my hert thus to chast,
And til this yeres day y ne durst for schame.

- 24 men sei that no thinge is so free as gyfte,
And to take it ayene y were fulle to blame ; Never will I take
it again
But as in that deffaute y wille not lese my name,
So that y yeue ones be yeve for euermore,
- 28 For this hath loue and trouth y-lerned me þe
lore,

Euermore without chaung for euer
til body and soule parte and disseuere.

till body and soul
dissever.

To my Heart's Joy.

[Fol. 137.]

My heart's Joy!

May this verse
and I

find favour with
you, the Flower
of Beauty.

Though well in
body, I am ill in
heart

till I see you.

I pray the Trinity
to keep you in all
adversity,

for I am only
yours,

and will be at all
hours.

My hertes Ioie, all myn hole plesaunce,
whiche that y sarue, and schall do faithfully
with treue Entente and humble obseruaunce

- 4 you for to please in that y cane treuely,
besechinge youe this litil bille and y
may hertely with som pleasaunce & drede
be Recomaundide moste specially
- 8 vnto you, the floure of goodely-hede.

And yf ye liste to haue knoweliche of my part,
I am in hel, god thanked mote he be,
as of body, bute treuely nat in herte,

- 12 nor nat schalle be til tyme y may you see ;
but thynketh that y as trewely will be he
that for youre Ease schalle do my pouere & myȝte,
And schalle be youre Deffence in all aduerssite
- 16 As though that y were dayly in youre sight.

I write no more to you for lacke of space,
but y beseche the holy trin[i]te
you kepe and save be sopporte of his grace,

- 20 and be youre Deffence in alle aduerssite.
go, litil bill, and say thou were with me
this same day at myne vp-Ryssinge,
where that y be-sought god of merci
- 24 tho to haue my souerein in his kepeing.

As wyssely god me save
as y am onely yours
what Payne so euer y haue,
And will be at all owres.

To my Lady Dear.

[Fol. 138.]

Frische flour of womanly nature,
ye be fulle gentille and goodly one to se,
And all so stedfaste as any criatur

Fresh flower, fair
to see,

- 4 that is lyuynge in any degré,
fullfyled with alle benyngnete,
And an Exsample of all worthynes,
And they that to you haue nessesite
8 be gracious euer thorough your gentilnes.

fulfilled with all
benignity,

But y am so bowndon, y may nat stert,
to you complaynyng in this manere,
Besechinge you euer with myn enterly hert,

to you am I
bound.

- 12 And humbly also y you Requer
As that bethe onely withowten pere
of goodeley-hede and of assuraunce,
y that am yours, whethe[r] ye be fare ore ner,
16 Reffuse me nat oute of your Reme[m]braunce.

I pray you
put me not out of
your Remem-
brance.

[Fol. 138 b.]
Consider my
distress,

Concedire, ladi dere, of your pete,
the highe complaynt of my desses,
my gref and myn aduerssite !

- 20 ye be my bote þat may me best please ;
schewe me your meke sprite in my desses,
for other louere haue y non,
And euere y well be Redy youe for to plesse,
24 neuer none to haue bute you alone.

and show your
sweet soul to me.

I am yours alone,

never to part till
Death.

Cure me of my
pains.

I care but to
please you.

- None bute you, lady and maistras,
fro whos herte with lyue myn may no disseuer,
so faste it is lokyn in þe locke of stedfastnes
28 that in your seruice it schalle abide for euer.
ye wete welle my woo ye may recouere ;
my paynes to Rellis may non bute yee,
my lyfe And deth litle in you euer,
32 Right as it plesithe you to save or to flee.

lothe to offend ! so y may my lady pleas,
welcome Payne, And Fie one ease.

[On the next folio (139), “Her begyneth the Retenewe of the
dowty kynge k Edward the thirde, and howe he went to the sege of
Callis with his Oste, &c.”]

Unto my Lady, the Flower of Womanhood.

That pasaunte Goodnes, the Rote of all vertve,
 whiche Rotide is in youre femynete,
 whos stepes glade to Ensue

[Fol. 137, back.]

4 ys eueri woman in their degré !

And sethe that ye are floure of bewte,
Constreynd y am, magre myn hede,
hartely to loue youre womanhede.

All are glad to
follow you, the
Flower of Beauty.

8 Your sade, Demewre, appert, goueronance
Of eliouens prengnavnt sauns coloure,
So it Renyth in my Remembraunce
that dayly, nyghtly, tyde, tyme, and owre,

Your staid soft
speech

12 hit is my will to purches youre faouure,
whiche, wilde to Crist I myght atteyn,
As ye of all floures Are my Souerayn.

runs so in my
mind

that would to
Christ I might
attain your grace.

Whan Reste And slepe y shulde haue noxialle,

All night

16 As Requereth bothe nature and kynde,
than trobled are my wittes alle,
so sodeynly Renyth in my mynde
your grete bewte ! me thynketh than y fynde
20 you as gripynge in myn armes twey ;
Bute whan y wake, ye Are away.

my wits are
troubled by your
Beauty.

I seem to grip you
in my arms, but
you are gone.

Entirmet this with woo And gladnes,
bothe Ioye and sorowe in woo memoralle,

24 for than me thynkithe y see youre likenes :
Hit is nat so, it is fantasticalle ;

I seem to see your
likeness, but it is
fancy :

and I shall die.

the whiche my herte with þe swarde mortalle
that nothinge is save uery Dethe,

28 my wette is thynne, so schortithe my brethe.

[Fol. 138.]

But, lady mine,

think on my grief,
remember my
love;
love me again,
as God and
Nature will.

Nowe, lady myn, in whome Vertus Alle
ar Ioinede, and also comprehendide,
as ye of al women y call moste principalle,
lette my gref in youre herte be entenderde,
And also my veri treue loue Rememberde;
And, for my treve loue, ayene me to loue,
As welethe nature, and god that setithe Above.

Go, verse, and
tell her

36 Go litille bill, with all humblis
vnto my lady, of womanhede þe floure,
and saie hire howe newe troiles lith in distreʒ
All onely for hire sake, and in mortalle langoure;

40 And if sche wot nat whoo it is, bute stonde in erore,
Say it is hire olde louer¹ þat loueth hire so trewe,
hir louyng a-lone, not schanginge for no newe.

how Troiles anew
lies in distress—

her old love,
loving her alone.

EXPLICIT.

¹ The word looks like *loli* in the MS., but *u*, with the contraction for *er*, is written the same way at the end of *disseuer* (p. 42, l. 26), showing that *louer* is the right reading here.

**Bewte will Shewe, thow Hornys be
Away.**

(A LITELLE SHORT DITEY AGAYNE HORNES.)

[MS. Univ. Lib. Camb. Hh. iv. 12. Fol. 84 a.]

- Of god and kynd procedyth alle beaulte ;
Crafte may shew aforēn apparence,
But nature ay must haf þe soueraynte.
4 Thyng countirfetyd hath non existence ;
Twene gold and gossomer is gret difference ;
Trewe metalle requirith non alay ;
vnto purpose by clere experiance,
8 Bewte wille shewe, thow hornys be away.

All true beauty is natural.

Counterfeits have no real existence,

and beauty needs no horns.

- Riche attyrys of gold and perry,
Charbunclys, rubeys of most excellency,
Shew in derknes lyght wheresouer þey be
12 By theire natural heuenly influence ;
Doblettes of glasse yeue a gret euidence,
Thyng countirfet wyl faile at assay ;
On thys mater concludyng no sentence,
16 Bewte wylle shewe, thow hornes be away.

Gold and precious stones, carbuncles, and rubies, shine by their own light.

Glass counterfeits can be detected.

- Aelyn remembryght, hys complaynt whoso list
see,
In his boke of famose eloquence ;
Cladd alle in flowris, and blossummys of a tre,
20 he saw nature in hyr most excellency,

Remember how Aelyn tells us that he beheld Nature arrayed in a kerchief only,

to prove that
Beauty will show
though horns be
away.

- Vpon hyr hede a kerchef of valence,
None oþyr riches of countyrfet aray ;
Texemplifye by kyndly prouidence,
24 Bewte wyll shew thow hornys be away.

Famous old poets
wrote

of queen Helen,
Penelope,
Polyxena,
and Lucretia.

Their beauty
needed no horns
to show it off.

[Fol. 84. b.]

Horns were given
to beasts for de-
fence, but women
should not be so
prone to resist.

Yet arch-wives
dare to retain
them, against
their conscience.

Noble princess,
let not this short
ditty displease
you.

Weigh every-
thing with just
heed, and set the
fashion of casting
horns aside.

Solomon says,
humility is the

- Famose poetys of antiquite
In grece and troy, renowmyd¹ of prudence,
wrote of qwene helene, and penlope,
28 Of policene with hyr chast innocence ;
For wylfys trew calle lucrece to presence ;
That they were fayre, ther can no man say nay,
kynd wrought hem with so gret diligence,
32 Theyre bewte cowde shew, thow hornys were
cast away.

- Clerkes record by gret auctorite,
hornys wer gyffe to bestis for diffence ;
A thyng contrary to feminite,
36 To be mad sturdy of resistence ;
But archwyfes, eger in ther violence,
Ferse as a tigre for to make affray,
They haf, despite and agayne conscience,
40 list not of pride theyre hornys cast away.

- Noble princesse, thys litell short ditey,
Rudely compilyd, lat it be none offence
To ȝowre womanly mercifulle pyte,
44 Thow it be radd in ȝowre audience.
Payse euery thyng in ȝowre iust aduertence.
So it be no displesance to ȝowre pay,
Vndir support of ȝowre pacience,
48 Yeueth example hornes to cast away.

Grettest of vertues is humilitie,
As salomon sayth, sōn of sapience,

¹ MS. "remowmyd."

- Most was accep[te]d to the deite.
- 52 Take hede here-of, gefe to thys word credence,
How maria, which had a preeminence
Aboue alle women, in bedlem whan she lay,
At cristis byrth, no cloth of gret dispence,
- 56 She weryd a keuerche ; hornys were cast away.
- greatest of virtues. Observe too how Mary, when she lay at Bethlehem, wore no rich clothing, and bare on her head only a kerchief, and no horns.
- Of byrth she was hyghest of degre,
To whom alle angelles did obedience,
Of dauides lyne which sprong out of Iesse,
- 60 In whom alle verteu is by iust conuenience ;
Made stable in god by gostly confidence.
This rose of price, ther growth non such in
may ;
- Pure in spirite, perfite in pacience,
- 64 In whom alle hornys of pride were put away.
- She was one to whom angels did obeisance ;
- Moder of ihesu, myrrour of chastite,
In word nor thowght that neuer did offence ;
Trew example of verginite,
- 68 Hede-spryng and welle of perfite continence !
Was neuer clerk, by retoryk or science,
Cowde alle hyr verteus reherse to þis day.
Noble princesse, of meke beniuolence,
- 72 By example of hyr, ȝowre hornys cast away.
- a rose of price, such as grows not in May ; and all horns of pride she put away from her.
- [Fol. 85.]
Mother of Jesu,
true pattern of
virginity !
- No clerk can rehearse her virtues.
- Noble princess,
take example by
her, and cast your
horns away.

[“This Ballad,” says Mr Halliwell, (who printed it in his edition of Lydgate’s Minor Poems, p. 46—9,) “has been printed by Sir Harris Nicolas, and in the ‘Reliquiae Antiquae.’ The present version is from MS. Oxon. Laud. D. 31, N. 683, Bernard, 798 ; other copies are in MS. Rawl. Oxon. C. 86 ; MS. Bibl. Coll. Jes. Cantab. Q. Γ. 8, fol. 27 ; MS. Harl. 2255 ; MS. Voss. Lugd. 359 ; and the first four stanzas in MS. Harl. 2251.” It was reprinted in the Percy Society’s “Satirical Songs and Poems on Costume,” 1849, with a woodcut of a woman in a horned bonnet on p. 52.]

The Parliament of Love.

[MS. Univ. Lib. Camb. Ff. I. 6. fol. 51. Handwriting of the
15th century.]

What so euyr I syng or sey,
My wyll is good too preyse here well.

Draw near, ye
that will learn of
love.

Love lately made
a parliament, and
summoned all the
ladies to it.

[Fol. 51. b.]
All lovers, too,
were summoned.

A great company
of gentlewomen
sang a ballad
instead of the
mass,

and, if you like
to hear it, the
ballad was this.

Now ȝee that wull of loue lere,
I counsell yow þat ȝe cum nere ;
To tell yow now is myne entent,

- 4 Houth loue made late his parlement,
And sent for ladyes of euery londe,
Both mayde, and wyfe þat had housbonde,
Wythe gentyll wymmen of lower degré,
8 and marchauntz wyfes grete plente,
Wythe maidenes eke þat where theym vndre,
Of wyche there were a rygthe grete numbre.

And all tho men þat louers were

- 12 They had there charge for too be there,
And when they were asseynbled all,
(yf I the werre sothe sey schall),
with-in a castell feyre ande stronge,

- 16 And as y lokyd them amoneg,
I sawe a ryȝth grete cumpany
of gentill-wymmen that were there by,
The whyche, as the custum was,

- 20 Songe a balad stede of the masse
For goode sped of thes folkys all
þat where assemblede in the hall ;
and yf ȝe lyst ley too yowre ere,

- 24 Rygh[t] thys they songe, as ȝee schall heyre.

- “ O god of loue ! wyche lorde hart and so- “ O God of love!
uereyne, send down thy
Send downe thy grace a-monge thys louerys all, grace, that all
Soo þat þey may too thy mercy ateyne. lovers in this
parliament may
succeed as they
deserve ! ”
- 28 At thys parlament most in Asspeciall ;
as þou art oure Iuge, so be egall
Too euery wygþ þat louyth feythefully,
And aftyr hys dyssert grante hym mercy ! ”
- 32 And whan this songe was songe and done, [Fol. 52.]
Then went these ladyes eueryschone
Vn-too A schambyr where they scholde
Take theire places, yong and olde,
- 36 like as þat they where of astate
For tescheue all maner debate.
There sawe I first the goddesse of loue
In here see sitte, rigth ferre aboue,
- 40 And many oþy whole ther where.
yitt for too tell whom y sawe there,
It passit now rigth ferre my wytte ;
But, among all, I sawe one sitte
- 44 whiche was the feyryst creature
þat euer was furmyd by nature ;
and here beaute now too dyscryvye
Ther can noo mannes vyttes alywe.
- 48 yet as ferre as y can or may
Of¹ here beaute sum-what too say,
I will applye my wittes all ;
For here I am & euyr schall
- 52 Too speke of schape and semelynesse,
Off stature & of goodlynesse ;
here sydes longe with myddyll smale,
here face well coulord and not pale,
- 56 With white and rode ryth well mesuryd ;
And ther-too schee was well emyred,
- Then all the ladies
took their places
for the debate.
- Venus sat in her
seat far above.
- One lady I
especially noticed,
- whose beauty no
man's wit can
describe.
- But I must try
and describe her
if I can.
- Her sides were
long, her middle
small, her face
well-coloured,

¹ MS. “ Oof.”

[Fol. 52. b.]
and every man
admired her.

There was none so
gentle,
courteous,

agreeable,

and true.

Gay she was, and
danced and sang,

and no ill word
escaped her lips.
On her I set my
heart,

and withdrew into
a corner

to compose a
'little songe' to my
lady fair,

[Fol. 53.]

which was to this
effect,—

"Sovereign Prince
of all gentleness,
whom I have ever
truly served,

- And stode in euery mannes grace,
This goodly yong and fresche of face ;
- 60 and too speke of condicion,
Coude noo man fynde in noo regiōn
One of soo grete gentillnesse,
Of curtaise and lowlynnesse,
- 64 Of chere, of port, and dalyaunce,
And mastres eke of all pleasaunce ;
All-soo welle of secretenesse,
The werry merroure of stedfastnesse.
- 68 Of onest merth sche cowde rith mosche,
Too daunce and synge and othre suche ;
Soo well assuryd in here hert,
That none il worde from here scholde stert.
- 72 And thus on here y set my mynde,
And left all othere thyng by-hynde
As touchyng too these louers all,
whysche on here causes fast kan call.
- 76 and for too tell theire all cumplayntes,
In sothe too me the matire queynte is ;
For as too hem i toke none hede.
But in myne nowne¹ causes² to prosede,
- 80 I drowe me by [my] sylf allone,
And into a corner gan too gone,
And there I satte me downe a while,
A litle bill for too compile
- 84 Vn-too thys lady wych was soo faire,
and in here doyng soo debonaire.
And if ye list too hyre & rede,
The effect of whych was thus in dede.
- 88 " O souereyn³ prince of all gentillnesse,
Too whom I haue and euyr-more schall bee
Trewe seruant with all maner humblenesse ;

¹ *Sic* in MS. ² *Sic* in MS. Read "cause."

³ MS. "soueuereyn."

- What peyne I haue or what aduersyte,
 92 yet ȝee schall enyr fynde suche feyth on me
 þat I schall doo that may be your plesaunce,
 If god of his grace list me so a-vaunce.

whatever trial
comes, you shall
ever find me true.

- “ And yow I pray, as lowly as I can,
 96 Too take my seruice if hyt myth yow please ;
 And if ȝee list too reward thus yowre man,
 Than myght hee say he were in hertis easee ;
 For by my trouth y wulde not yow displease
 100 For all the goode þat euer I hadde or schall,
 By my goode wille, what euer me be-fall.

I pray you
humbly, accept
my service, and if
you please to
reward me, then
my heart will be
at ease.

- “ And if I haue seide any¹ thynge amysse
 Too pardon me I yow be-sech and pray ;
 104 For as wischl as euer y cum too blisse,
 My will is goode what euer y write or say.”
 Go, thow litle songe, thow hast a blisful day ;
 For sche þat is the floure of wommanhede
 108 At her oown leyser schall the syng and rede.

Pardon anything
I have said amiss,

for indeed my will
is good.”

Go, happy song,
the Flower of
Womanhood shall
sing and read
you.

¹ MS. “my.”

La Belle Dame Sanz Mercy.

TRANSLATID OUT OF FRENCH BY SIR RICHARD ROS.

[MS. Harl. 372, fol. 61, ? ab. 1460 A.D.]

Half in a dream

I rose,
and suddenly
remembered

that I was
bound

to translate the

*Belle Dame
sanz Mercy,*
that Aleyn
(Chartier) Secre-
tary to the King
of France, wrote.
I stood a while

considering my
want of skill,
and, on the other
hand, the strait
command laid on
me:

* **H**alf in a dreme, not fully weel a-wakid,
the golden sleep me wrapt vndir his wieng ;
yet not for-thi I rose, & wel nyghe nakid,
4 Alle sodenly my self remembryng
of a matier, levynge alle othir thyng
which I shold doo, with-oute more delay
for them to whom I dorst not sey nay.

8 **M**i charge was þis, to translate by & by,
(alle thyng for-given,) as parte of my penaunce,
A book called Belle Dame sanȝ mercy,
which maister Aleyn made of Remembraunce,
12 Chief secretarie with the kyng of Fraunce,
And þer-vpon a while I stood musyng,
and in my self gretly ymagynyng

What wise I sholde parfourme this seid pro-
cesse,

16 Consideryng by good advysement
myn vnkunnyng and my symplesse,
And ayeinward the streit commaundement
which that I hadde ; & þus in myne entent
20 I was vexed, and turned vp and doun ;
yet at the last, as in Conclusyoun,

* The big initial H is not in the MS., only a small central one.

- I cast my clothis on, and went my way,
this forsayd charge hauyng in remembraunce,
so I put on my
clothes, and
walked
- 24 til I come in-to a lusty green valey
ful of floures ; to see, a grete plesaunce.
to a lovely green
valley, full
of flowers, fair
to see.
And, by them
made bold,
- and soo booldid, with theire benyngne suf-
freance
- that rede this booke, towchynge the seid matiere,
I begin.
- 28 Thus I begynne, if it please you to here.
- Not long a-goo, ridyng an easy pas,
I fel in thought of Ioye ful desperate
with grete dysease & peyne, so þat I was
32 of alle lovers the most infortunate,
Sithe with his darte most cruel, ful of hate,
the deth hath take my lady & maistresse,
and lefte me soole, thus discomfyt & maate,
36 Soore languysshynge, & in way of distresse.
- Not long ago
I was
the most unfor-
tunate of lovers,
Death having
slain my Lady.
- Thenne seid I thus, “ It fallith me to cesse
Eyther to Ryme, or ditees for to maake ; ”
& I, suerly, to make a ful promesse
40 To laughe no more, but wepe in clothis blake.
Mi ioyful tyme, Allas, now is it slake,
for in my self I fele no manere ease ;
lete it be wrytene, such fortune I take
44 which neijper me, ner dothe noon oþer, please.
- Then I said
I must stop
making ditties,
- must laugh
no more, but weep;
my joyful time
is gone.
- [Fol. 61. b.]
- If hit were soo, my wille or myn entente
were constreyned a ioyfull thyng to write,
myn eyen coude haue [no] knowlege¹ what it
mente ;
48 To speke þer-of my tonge hath no delite ;
& with my mouthe if I laugh moch or lite,
Myn yen sholde make a contynaunce vn-trewe,
myn hert also wolde haue þer-of despite,
52 the wepyng teres haue so large yssewe.
- If I were obliged
to write a joyful
thing
mine eyes would
not know what
it meant.
[1 Margin, ‘ my
penn could neuer
know.’]

I sympathize
with sad lovers.

She who was my
joy and my
delight,
has all my heart
with her in the
grave.

Henceforth I hold
my peace.

Let other lovers
strive, my day is
gone.

Time has unlock-
ed my treasure
house;
[1 Margin, *sparde*,
locked, shut.]

I care I not
whether I did ill
or well.

When my mistress
died, all my wel-
fare ceased.

[2 Margin, *shette*.]

Thus in great
trouble I rode
alone,

but soon I heard
minstrels playing
in a garden.

- 56 **T**hise seke louers, I leve that to hem longes,
which lede her lyve in hope of allegiance,
that is to say, to make balade or songes,
Eueriche of them as thei fele þer grevance.
For she þat was my Ioy & my plesance,
whose soule I pray god of his mercy save,
She hath my wille, myn hertis ordynance,
60 which lithe with her vndir her tombe in grave.

- From þis tyme forth, tyme is to holde my peas ;
hit werieth me þis matier for to trete ;
lett oþer louers put hem selfe in preas
64 there seson is, my tyme is now for-yete ;
Fortune with strengthe the forcere hath vnshete
where-ynne was spradde¹ al my worldly richesse,
& alle þe goodes which þat I haue gete.
68 In my beste tyme of youthe and lustynesse

- L**ove hath me kepte vnder his gouernaunce.
yef I mysdede, god graunt me foryifnes ;
if I did wele, yet felt I no plesance,
72 hit causid nother Ioye nor heuynesse ;
For whan she died that was my maistresse,
alle my weelfare made than the same purchas ;
the deth hath sette² my boundys, of witnes,
76 which for no thyng myn hert shalle neuere pas.

- I**n this grete thoughtis, sore troubled in my
mynde,
allone thus rode I alle the morwe tide,
til at the last it happid me to fynde
80 the place where-ynne I purposid me to bide
whanne þat I hadde noo ferther forth to ride ;
& as I went my loggyng to purveie,
righte soone I herd but litle me beside
84 In a gardeyn where mynstrels gan to pleye.

With that a-noon I went me bakkermore ;
 my silf & I, me thoughte were I-nowe ;
 But tweyne þat were my frendis here be-fore
 88 had me espied, and I wot not howe
 þei come for me ; a-wayward I me drowe
 Som-what bi force, som-what bi þer requeste,
 þat in noo wise I cowthe my silf rescowe,
 92 but nede I must come Inne, & se þe feeste.

I drew back,
 bu' two old
 friends saw me,
 and ma'le me
 come in and see
 the Feast.

At my comyng the ladyes euerychone
 bade me welcome, god wote, right gentilly,
 & made me chere, eueryche by one & one,
 96 a grete dele better than I was worthy,
 & of þer grace shewed me gret curtesy
 with good disperte, bi-eause I shold not morne.
 þat day I bode stille in þer companye,
 100 which was to me a gracious soiourne.

[Fol. 62. a.]
 The Ladies bade
 me welcome,

and showed me
 great courtesy,
 that I might not
 moarn.

The boordes were spred in righte little space,
 the ladies sate, eche as hem seemed best ;
 were none þat serued in that place
 104 but chosen men, righte of the goodliest,
 and some þei were, parauenture fresshest,
 that sawe there Iuges, sittynge fulle demvre,
 with out semblant, othir to moste or leest,
 108 notwithstanding þei hadde them vnder cure.

Tables were
 spread ;

the servants were
 picked men,

and I saw judges,
 sitting solemn,
 regarding no one.

Among alle oþer, one I gan espye
 which in grete thought ful ofte come & wente
 as man þat hadde ben ravesshede vtterlye,
 112 In his langage not gretely dyligente,
 his Countynaunce he kept with grete tormente,
 But his desire ferre passid his reason,
 for euer his yee yode after his entente
 116 At many a tyme whan it was no season.

One there was who
 looked as if en-
 tranced,

his eye seeking
 his Love at every
 turn.

They made him
sing,

but the tone of his
sadness came un-
sought into his
voice.

He was pale and
lean, his speech
faltered,

and I saw his
heart was not his
own.

His mistress had
such power over
him that he could
not speak, but only
gaze on her
beauty.

[Fol. 62, b.]
Others he might
turn to,

but she drew back
his eyes.

[¹ Margin, *shott.*]

[² Margin, I or
þat; M.S. ‘there
that I.’]

- To make good chier, righte sore hym self he
peyned,
and outward he feyned grete gladnes ;
to syng also, bi force he was constreyned,
120 for noo plesance, but verray shamefastnes,
for þe Cmpleynte of his most heuynes
Come to his voice alway *with*-oute requeste,
lyke as þe sowune of birdis doth expres
124 whanne thei syng lowde, in frith or foreste.

- Othir þer were that serued in the halle,
but not like hym, as after myne advice,
for he was paale, & sumwhat lene *with*-alle ;
128 his speche also trembled in ferefulle wise,
and euer alone ; but whan he did seruyse,
al blakke he ware, and noo devyce but pleyne.
me thought bi hym, as my witt couthe suffice,
132 his hert was noo thyng in his owen demayne.

- To feste hem alle he did his diligence,
and wele he couthe, righte as semed me,
But euere-more whanne he was in presence,
136 his chiere was doo, it wolde noon other be.
his scolemaister hadde suche auctorite
That alle the while he bode stille in the place,
Speke conde he not ; but vp-on hire beaute
140 he lokid stille with righte a pituous face.

- With that, his heed he turned at þe laste
for to be-holde the ladies euerichone ;
But euer in oon he sett his yee faste
144 On hire the which his thoght was most vppon ;
and of his yeen þe sighte¹ I kneuhæ a-noon,
which fedired was *with* righte humble requestes ;
Than to my silfe I seide, “bi god allon,
148 Suche on was I that there² sawe these gestes.”

- Owte of þe prease he went ful easely
to make stable his hevy contenance,
and witt ye wele he sighed tenderly¹
- 152 For his sorows and wofulle Remembrance.
Thanne in hym silf he made his ordenance,
and forth-with-al come to bryng Inne þe mes ;
but for to juge his ruful² semblance,
- 156 god wote it was a piteous entemes.
- He went out to
recover his coun-
tenance,
- [1 Mar., wonders-
ly]
- After dynere a-none thei hem avaunce
to daunce a-bowte, these folkes euerichon,
and forth-with-al this hevy lover daunced,
- 160 sum tyme with tweyne, and sum tyme but
with on ;
vn-to hem alle his chier was after one,
now here, now there, as felle by aventure ;
But euere among, he drieve to hir allone
- 164 which he most dredde of lyuyng creature.
- and then brought
in a dish.
[2 MS. iuful]
- After dinner,
dancing began,
- and this sad lover
danced with
others,
- but always drew
to his Love,
- To myn Aduys, god³ was his purveance,
whan he hir chase, to his maistresse allone,
If þat hir herte were sett to his plesance
- 168 as moche as was hir beautevous persone ;
For who þat euer sett his trist vp-on
the reporte of there yeen with-owte more,
he myghte be dede, & graue vnder stone,
- 172 or euere he sholde his hertiſ ease restore.
- [³ glossed *good*]
to try whether
her heart was as
fair as her person-
- [Nota]
- In hir failed nothyng, as I koude gesse,
On vice,⁴ ner othir prive, or perte,
A garnyson she was of alle goodnesse
- 176 to make a frounter for a louer-is herte,
Right yong, & fresshe, a woman ful couerte ;
assured weel here porte, & eke hir chiere,
weel at hir ease, with-oute woo or smerte,
- 180 Al vndernethe the standart of dangiere.
- In that, nothing
was wanting ;
[⁴ Margin, *wise*]
- she was young,
fresh, and well at
her ease.

I withdrew from
the press, and sat
down behind a
screen of leaves so
thick that no one
could see me.

- 184 To see þe feeste, it weried me fulle soore ;
for hevy Ioye dooth soore the hurte trauile.
Owt of the preas I me with-drewhe þer-fore,
and sett me doun by-hynde a traile
Fulle of levis, to see, a grete meruaile ;
with grene wythytes y-bounden wonderlye,
þe leevis wore so thicke with-oute faile
188 That thorughe-oute myghte no mann me espye.

[Fol. 63.]
The lady and her
lover came

[1 Margin, *sett*]
and rested in an
arbour, all alone,

with the leaf-
screen between
them and me.

The Lover sighed,

but could not
speak at first,

[2 Margin, *heat*]

so anguished was
his heart,

and his longing so
restrained by
shame.

- 192 To his lady he come ful curteisly
whanne he thought tyme to dance *with* hir a
trace ;
sithe¹ in an herbier made ful plesantly
196 thei restid them from thens but litle space ;
nygh hem were none, a certeyne of compace,
but onely thei, as ferre as I couthe see,
and sauë þe traile, þer I had chose my place,
196 there was no more betwix them tweyne & me.

- 200 I herde þe lover sighyng wonder soore,
for ay þe neer, þe sorer it hym soght ;
his Inward peyne he couthe not keep in store,
ne for to speke, soo hardy was he noughe,
his leche was nere, þe gretter was his thoughte ;
he mused soore to conquerre his desire ;
For noo man may to more penance be broghte
204 Thanne in his hert² to bryng hym to the fyre.

- 208 The herte began to swelle with-ynne his cheste,
soo sore streyned for anguysshe & for peyne
þat alle to pecis almoste itt to-breste ;
whanne both at ones, so soore it dide constreyne,
Desire was bolde, but shame it can refreyne.
þe toon was large, þe toþer was fullē cloos ;
Noo little charge was leide on hym certeyne
212 To keepe suche werre and haue sco many foos.

Ful ofte tymes to speke, hym silf he peyned,
but shamefastnes and drede seid euere nay ;
yet at þe last soo soore he was constreyned
216 whanne he ful long hadde put it in delay,
To his lady right thus thanne gan he say
with dredefulle voice, wepyng, half in a rage ;
“ For me was purveid an vnhappy day
220 whanne I first hadde a sighte of youre visage.

But at last he ad-dressed the Lady,

“ I suffre peyne, god woot, fulle hoote brennyng,
to cause my deth, al for my trewe seruyce ;
and I see weel ye rechche þer-of no thyng,
224 ner take noon hele of itt in noo kyns wise ;
But whanne I speke aftir my beste avise,
ye sett it nougħt, but make þer-of a game ;
And thow I sewe soo grete an enterprise,
228 It peyreth nougħt your worship nor your fame.

My pain nearly kills me,

“ Allas ! what sholde ¹ be to you preiudice
if þat a man dothe love you feithfully
to your worship, escusyng ² euery vice ?
232 Soo am I youres, and wil be verily ;
I chalenge not ³ of righte, and reson why,
For I am hoole submytt to your seruise ;
Righte as ye liste it be, euyn soo wil I,
236 To bynde my self where I was in Franchise.

[¹ *it* inserted by a later hand.]

[² Margin, *eschew-ing*]

Yet I am wholly yours,

[³ Margin, *nought*]

and in your

service.

“ Thow it be soo, I can not deserue
to haue your grace, but ay to lyve in drede,
yet suffre me you to loue and serue
240 with-oute maugre of your moste goodlihede ;
Bothe feithe and trouthe I gif your womman-hede,
and my seruice, with-oute a-yein callyng ;
love hath me bounde with-oughtyn wage or
meide
244 To be your manne, and leve alle other thyng.”

[Fol. 63. b.]

Suffer me to love you,

for love binds me
to be your man
alone.”

LA DAME.

The Lady
answered,

quietly,

"You are very
foolish, for I shall
never love you."

- 248 Whanne þis lady had herd alle this langage,
She yafe answare fulle softe and demurely,
With-oute chaungyng of coloure or corage,
Noo thyng in haste, but mesurably ;
" Me thynketh, sir, ye doo fulle grete foly.
purpose ye not your labour for to ceas ?
For thynk ye not, whil þat ye lyve & I,
252 In this matier to sett your herte in peas."

LAMANT.

The Lover said,
" You alone can
give me peace.

Your eyes and
pleasant look
made me put all
my trust in you."

- 256 " There may none make the peas but only ye
which ar the cause & ground of alle þis werre,
For with your yeen the letters writen be
be which I am defied and putte a-ferre ;
your plesaunte loke, my verrayloodsterre,
was made Heralde of thilke same defiance
which vtterly behighte me to forbarre
260 Mi feithfulle truste and alle myne affiance."

LA DAME.

" A man must
have a great fancy
for woe who is put
out by a look.

Our eyes are made
for looking. Why
shouldn't we use
them ? "

- 264 " To lyve in woo he hath grete fantasie,
and of his herte also hath sliper holde,
that only for þe biholding of an yee
Can not abide in peas, as Resoun wolde ;
Other, or me, if ye liste to biholde,
Our yeen ar made to looke ; whi shulde we
spare ?
I take noo keepe nother of yong nor oolde ;
268 whoo felith smerte, I counsel hym be ware."

LAMANT.

" But ince you
have caused me so
much pain, why
don't you keep
this in mind ?

- 272 " If it be soo, on hurte an othir soore,
In his defaute that felithe the grevance,
of verry righte a man may doo noo more,
yet Reason wolde it were in Remembrance ;

and sithe fortune, not oonly bi his¹ Chane
hath caused me to suffre alle þis peyne,
but² your beaute with al the circumstance,
276 whi liste ye haue me in soo grete Disdeyne?"

[¹ Margin, *hir;*
² *by*]

Why do you hold
me in such dis-
dain?"

LA DAME.

"To your persone ne haue I noo disdeyn,
ner neuere hadde, ner neuere wille haue,
nor righte grete love ner hatrede in certeyn ;
280 nor *your* counsail to knowe, soo god me saue ;
yf suche bileve³ be in *your* mynde y-grave,
That litelle thyng may doo you plesance
yow to beguyle, or make you for to rave,
284 I wil not cause noon such encombrance."

"I neither dis-
dain, nor love you,
nor hate you."

[³ Margin, *love*]

Pray understand
that I don't want
to trouble you."

LAMANT.

"What euere it be þat me hath this purchaced,
wenyng hath not disseived me, certayne,
But fervent love soo sore me hath y-chaced
288 þat I, vnware, am eastyn in your chayne ;
and sithe soo is, as fortune list ordeyne,
Alle my weelfare is in *your* handes y-falle,
In eschewyng of more myschevous peyne,
292 Who sonnest dieth, his care is leeste of alle."

"Ah, but I love
you fervently,

all my welfare is
in your hands :
and I had better
die."

LA DAME.

"This sikenes is righte easy to endure ;
but fewe puple it causith for to dye ;
but what þei mene, I knowe it verry sure,
296 Of more comforte to drawe þe Remedye ;
Such ben þer noughe pleynynge ful pitously
that fele, god wote, not alther grettest peyne ;
And, if so be, love hurte soo greuously,
300 lesse harme it were, one soroufuller, than
tweyne."

"Your illness
won't trouble you
much : few people
die of that."

If it were real ;
why, one had
better be ill than
two."

LAMANT.

"No, surely ;
better
[1 Margin puts in
it]

[2 Margin, *sory*] :
put two in ease
than destroy the
one who suffers.
Make two joys
instead of one
pain."

304

308

"Allas ! madame ! if þat I myghte you please,
Muchebettir,¹ were, be way of gentilnesse,
Of on sorwe,² to make tweyn wele at ease,
Thanne hym to stroye þat livith in distresse ;
For my desire is nothir more ne lesse
But my seruise to doo for your plesance,
In eschiewyng alle manere Doublenesse,
To make two Ioyes in stede of oo greuance."

LA DAME.

"But I don't want
any trouble about
love, and don't
care whether
you're ill or
happy.

I am free, and am
not going to put
myself under any
man's rule."
[3 that is from
Margin.]

"Love makes
ladies

lords and rulers,

[4 Margin, *nought*]

and their lovers
only homagers."

312

316

"Of love I seke nothir plesance, ne ease,
nor grete desire, nor righte grete affiance ;
thogh ye beseke, it doth me no thing please ;
alsoo I take noo hede to your plesance,
Chese who soo wil, theire hertis to avance,
fre am I now, and fre I wil endure ;
To be ruled by manes gouernance,
For erthely good, nay, that³ I you ensure."

LAMANT.

"Love makes
ladies

320

324

"Love, which Ioye and sorowe doth departe,
hath sett the ladyes out of seruage,
and largely doth graunt hem, for þer parte,
lordship & rule of euery maner age ;
þe pore seruant not⁴ hath of a-vantage
but what he may gete only of purchace,
And he þat ones to love dothe his homage,
Fulle ofte tyme dere his richesse boughte has."

LA DAME.

"Ladies are not
such fools as to be
taken in by pretty
speeches.

[5 M., *daily*]

328

"Ladies be not so symple, thus I mene,
Soo dulle of witte, so sottid of folye,
That for wordes which seide are on þe splene,
In faire langage peynted ful plesantlye,
which ye and moo scoolys holden dienlye,⁵
To make hem of grete wonders to suppose ;

- But soone þei can þer hedys a-way wrye,
332 And to faire speche lightly ther erys close."

They can turn
their heads, and
shut their ears."

LAMANT.

- "There is no man that Iangelithe busily,
and settithe his hert and alle his mynde þer-fore,
that by Reason may playne so pitously
336 as he that hath moche heuynes in store ;
whos hede is hoole, & seith it is sore,
his feyned chiere is harde to kepe in miewe,
But thought, which is vnfeyned euer more,
340 The woordes preven, as the werkes sewe."¹

[Fol. 64. b.]

"The mere talker
speaks not like the
man laden with
woe,

whose words are
proved by deeds."
[1 M., *shew*]

LA DAME.

- "Love is subtile, and hath a grete abaite,²
Sharp in worsching, in gabbyng grete plesance,
and can hym venge of such as by disseite
344 wolde knowe & fele his secrete gouernance,
and maketh hem to obeye his ordynance
by cherefulle weies, as in hym is supposed ;
But whanne þat þei fallen in to repentance,
348 Thenne in a rage theire counsel is disclosed."

"^[2 M., *awayte*] Love delights in
lying."

- Sithe for-as-moche as god & eke nature
hath avaunced love to soo highe degré,
Moche sharper is the poynte, þis am I sure ;
352 hit grevith more, the faulte, where euere it be.
whoo hath no colde, of heete hathe no deynte ;
þe toon for þe tothir askid is expresse,
and of plesance knowith noon the certainte
356 But it be wonnen³ with thoughte and heuynesse."

"None know the
sweets of Love but
those who have
suffered its pains."

[3 M., *one*]

LA DAME.

- "As for plesance, it is not alway on ;
that yow is⁴ swete, me thynketh a bittir peyne ;

[1 M., *think*]

‘But you cannot
make me love
what you like.’

No force can bind
a will that’s free.’’

- 360 ye may not me constraine, ne yit righte noon
Aftir your lust to love, that is but veyne ;
To chalenge love, be right was neuere seyne
but hert assent bi-fore bonde or promyse,
For strengthe, ner force, may nat atteyne certayne
364 a wille þat stant enfeffyd in Fraunchise.”

LAMANT.

‘Lady, I only seek
to show you my
distress; and I
wait your grace.

If I ever sought to
stain your honour,
may God punish
me.’’

- 368 “Righte, fair lady, god myghte I neuere please
if I seche oþer right, as in this caas,
But for to shewe you pleynly my disease,
and your mercy abide, and eke your grace.
If I purpose youre honoure to deface,
or euer dide, god and fortune me shende !
and that I neuer rightwisly purchace
372 Oon only joye vn-to my lyvys ende !”

LA DAME.

‘You men that
swear oaths so
fast, know they
last only till the
words are uttered.

If poor wretches
trust them, they’ll
weep for it.’’

- 376 “Ye and oþir that swere suche othis faste,
and soo condempne & cursen too & froo,
ful sekerly ye weene your othes laste
No lenger thanne the wordis ben a-goo ;
and god & eke his seynteȝ laughe alsoo ;
In suche sweryng þer is no stedfastnesse,
and these wretches þat haue ful trust þer-too,
380 Aftir, þei wepe and waylen in distresse.”

LAMANT.

[Fol. 65.]
“The man who
would dishonour
woman’s reputa-
tion is not worthy
to live.”

- 384 “He hathe no corage of a man truly
that sechith plesaunce worshippe to despise,
Nor to be called forthe, is not worthy
The erthe to touche, the heire in no kynswise ;
A trusty hert, a mowthe with-oute feytise,
theise ben þe strenthe of euery man of name,
and who that latithe his feithe for litle price,
388 he losithe bothe his worship and his fame.”

LA DAME.

- “A kurresshe herte, a mouthe þat is curteise,
Ful wele ye wote thei be not accordyng ;
yet feyned chere ful sone may them appeise,
392 where of malice is sette alle there werchyng,
Ful fals semblant, thei bere a triewe menyng ;¹
There name, þer fame, þer tongis, be not² feyned ;
Worship in hem is put in foryeting,
396 Not repentid, ner in no wise compleyned.”

“A cur’s heart and
a courteous
tongue do not
agree, though
hypocrisy may
make them seem
to.”

[¹ M., *semyngh*;
² *but.*]

LAMANT.

- “Who thynkethe Ille, no good may hym be-falle ;
God of his grace graunte ech mane his deserte ;
But, for his love, a-mong your thought/s alle
400 As think vp-on my wofulle sorowe smerte ;
For of my peyne, where youre tendre herte
Of swete pyte, be not þer-withe agrevid,
and if youre grace to me be Discouerte,
404 Thanne be your meane ; soon shulde I be re-
levyd.”

“For God’s love
think on the pain
and woe I suffer ;

be gracious to me,
and I shall soon
be cured.”

LA DAME.

- “A lightesum hert, a foly of plesance,
Are muche better, the lesse while þei a-bide,
thei make you thynk, and bryng you in a
traunce ;
408 but that sekenes wil sone be remediede,
respite your thoughte, and put al þis on side,
Ful good dispores werieth the men al day ;
To helpe, ne hurte, my wille is not applied ;
412 who trowithe me not, I lete it passe a-way.”

“Your illness will
soon be over ; put
this nonsense on
one side.

I neither care to
help nor hurt
you.”

LAMANT.

- “Who hathe a bridde,³ a faucoun, or a hounde
that folowithe hym for love in euery place,
he cherisithe hym, & kepithe ful sounde ;
416 Owt of his sighte he wil not [hym] enchace ;

[³ M., *bird.*]
“If a bird or a
dog loves a man,
he cherishes it,
and doesn’t drive
it away,

but me, who love
you above all
others,

[¹ Margin, *Am;*
MS. *And*]
you set less by
than you do by
strangers."

"Though I am
pleasant to other
men I shan't be so
to you.

Love

will have his own
way and do as he
likes."

[Fol. 65. b.]

"I did hope that
you would be
pitiful, but now
all hope is gone.

One thing only is
sure, that I must
suffer."

"I do advise you
give this matter
up:

for never ean you
win my love."

- 420 And I that sette myn wittes in þis case
 On you allone, *with-outene* any chaunge,
 Am¹ put vnder muche ferther owte of grace,
 And sette lesse by, thanne *oper* that be straunge."

LA DAME.

- 424 "Thoughe I make chire to euery man a-boughte
 for my worship, and of myn owen fraunchise,
 to you I nil do soo *with-owte* doughte
 In eschiewyng of al maner preiudice ;
 For wit þe weel, love is soo litel wise,
 and in bileyve soo lightly wil be brought,
 That he takethe alle at his owne devise,
 Of þing, god wote, that seruithe hym of noughe."

LAMANT.

- 432 "I haue myn hoope soo sure and soo stedfaste
 that suche a lady shulde not faile pyte ;
 but now, allas ! it is shitte vp so faste
 that Dangier shewith on me his cruelte,
 and if she see the vertue faileth in me
 of trewe seruice, thanne she to faile alsoo
 Noo wonder were ; but þis is the surtee,
 I must suffre, which way that euer it goo !"

LA DAME.

- 440 "Leve þis purpos, I rede yow for the beste ;
 For lenger that ye keep it þus in veyne,
 þe lesse ye gette, as of *your* hertis reste,
 and to reioise it shal ye neuere atteyne ;
 whanne ye abide good hoope to make you fayne,
 ye shal be founde assotted in dotage,
 And in the ende ye shal know for certeyne
 that hoope shalle paye the wretchys for þer
 wage."

LAMANT.

- “Ye say as falleth most for your plesaunce,
and youre powere is grete, al this I se,
but hoope shalle neuere owte of my remembraunce
448 By which I felte soo grete Aduersite,
For whanne nature hath sett in you plente
Of alle goodnesse, by vertu and bi grace,
he neuere assembled hem, as semeth me,
452 To put pyte owte of his dwellyng place.”
- “But I must hope
that when
Nature set all
goodness in you,
he never left out
Pity.”

LA DAME.

- “Pyte of righte aughte to be resonable,
and to no wighte of grete dysauantage ;
There as is nede, it shulde be profitable,
456 and to the piteous shewyng noo dammage ;
yf a lady doo soo grete outrage
to shewe pyte, and cause hir owen debate,
Of suche pyte cometh dispetous rage,
460 and of the love also right dedly hate.”
- “Pity must be
reasonable ;
and if a lady were
to let pity lead
her love astray, it
would turn to
deadly hate.”

LAMANT.

- “To comforte hem that lyve al comfortlees,
that is noo harme, but worship to youre name ;
But ye that bere an herte of suche duresse,
464 a faire body formed to the same,
If I durst say ye wynne al this diffame
by cruelte, which sittethe yow ful ylle,
but if pyte, which may al this attaine,
468 In your high herte may reste & tary stille.”
- “To comfort the
comfortless would
add honour to
you ;
but this cruelty
will defame you
unless Pity dwell
in your heart.”

LA DAME.

- “What euere he be that seithe he loveth me,
and paraventure I leve that it be soo,
Ought he be wrothe, or shulde I blamed be,
472 Thoughe I dide noght as he wolde haue me doo?

“Am I to be
blamed because I
won’t do what a
man who says he
loves me, wants
me to ?

If I gave in to him,
 [1 Margin, *Maner-les pyte.*]
 I should be miser-
 able afterwards,
 and repent it then
 too late."

476

If I medeled with suche or othir moo,
 It myghte be called pyte manerles,¹
 and aftirward, if I shulde lyve in woo,
 Thanne to repente it were to late, I gesse."

[Fol. 66. a.]

"My heart is so
 true that I can be-
 lieve nothing
 which does not
 mean truth.
 [2 M., is rubbed out
 and I see put in.]
 You will pity me."

480

LAMANT.
 "This your counsail, be oughte that I can see,
 is better saide thanne doon, to myn aduyss ;
 though I beleve it not, for-yif it me,

484

Myn herte is suche, soo hoole, with-out fayntise,
 that it may yef [no] credence in noo wise
 to thyng which is not soundyng vn-to trouthe ;
 other counsail, it² ar but fantaisise,

save of your grace to shewe pite & routhe."

"He is wise who
 can quit his folly
 when he likes ;

488

but he who will
 not take advice
 [3 Mar., sute.]

must be set aside
 as dead."

492

LA DAME.
 "I holde hym wise that worshith folily,
 and, whanne hym liste, can leve & parte þer-froo ;
 but in kunningyng he is to lerne truly
 that wolde hym self conduyte, & can not soo,
 and he þat wil not after counsail doo,
 his suerte³ he putteth in disesperaunce,
 and al þe good which shulde falle hym too

"Lady, I will love
 you while I live ;

and if I die,

[4 M., than]

I'd rather die

than live as a false
 lover."

496

LAMANT.
 "Yit wil I sue this matier faithfully
 whils I may live, what euer be my chaunce ;
 and if it happe that in my trouthe I dye,
 that deth shal not⁴ doo me noo displesaunce.
 But whanne þat I, by your harde suffraunce
 shal dye soo triew, and with soo grete a peyne,
 yit shal itt doo me moche lesse grevaunce
 Than for to lyve a fals lover, certeyne."

"Well, you'll get
 nothing from me ;
 I don't care for
 you.

500

LA DAME.
 "Of me gete ye righte noughte, þis is noo fable ;
 I nyl to yow be nothir harde ne streight ;

and righte wol not, nor manere customizable,
 504 to thynke ye shulde be sure of my conceyt.
 who sechith sorwe, is by¹ the receytle ;
 Othyrs counsail can I not fele nor see,
 Nor for to lerne I cast not to awayte ;
 508 who wyl þer-to,² lete hym assaye for me."

[1 Mar. his be]
 If you want sor-
 row, you'll get it."

[2 Margin, of]

LAMANT.

"Ones must it be³ saied, that is noo nay,
 with such as bethe of Reputacioun,
 and of trewe love, the right duetes to pay
 512 of fre hertys geten by due raunsoun ;
 For fre wille holdith this opynyoun,
 that it is grete duresse & discomforde
 to keepe an hert in soo streight a prisoun
 516 that hath but oo body for his disperte."

[3 as put in before
 saied]
 "When a free heart
 has been won, the
 winner should
 honourably pay
 love's dues, other-
 wise it is great
 hardship on the
 lover."

LA DAME.

"I knowe soo many caases⁴ merueyleux
 which I mvst nedys of Resoun thynke certeyne,
 that suche entre is wonder perileux,
 520 And yett wele more the comyng bak ageyne ;
 Good or worship þer-of is seeldom seyne ;
 where-fore I wil not make no suche aray
 As for to fynde a plesaunce but barayne,
 524 whenne it shal cost soo dere, the first assay."

[4 M., causes]

"That would be
 dangerous work to
 begin, and more
 to rid. I will not
 try it."

LAMANT.

"Your yeen hathe sette the prynt which þat I
 feel
 withynne myne herte, that where-sum-euer I goo,
 If I doo thyng that sowndithe vn-to weeble,
 528 nedys mvste it come from you, and fro no moo.
 Fortune wil thus that I, for weel or woo,
 My lif endure, youre mercy abidyng ;
 and verry right wil that I thynk also
 532 of youre worship a-bove al othir thynges."

[Fol. 66. b.]
 "Your eyes have
 pierced my heart,

and I must ever
 wait your favour
 while I live."

LA DAME.

" You'll waste
your time, then ;

don't be foolish;
bridle in your
fancies."

536

540

"To youre worshippe see weel, for þat is neede,
þat ye *your* sesoun spende not al in veyne :
as touchyng myne, I rede you take non heede
By *your* foly to putte *your* self in peyne.
to ouercome is good, and to restreyne
an herte which is deceyvid folyly ;
For wors it is to breke thanne bowe, certeyne,
and better bowe thanne falle to sodenly."

LAMANT.

" Oh, Lady, think
how I have been
always true to
you,

and always will be,

I cannot change."

544

548

"Nowe, faire lady, thynk, sithe it first began,
that love had sette myn herte vndir *your* cure,
I neuere myght, ne truly I ne can,
Noon othir serue, whiles here I shal endure ;
In moste fre wise ther-of I make you sure,
which may not be withdrawe ; þis is no nay ;
I muste a-bide al manere aventure,
For I may not put too, nor take away."

LA DAME.

" That is no gift
which is refused
and discarded.

Cool your desires
and save your
anxieties."

552

556

" I holde it for no yifte, in soothfastenesse,
that on offrith, where þat it is forsake,
For suche yefte is Abandonyng expresse
that with worship a-yein may not be take.
he hathe hurte ful fele that list to make
a yifte lightly, that put is in refuse,
but he is wise that such conceyt wil slake,
so that hym nede never to stody ne [to] muse."

LAMANT.

" A lover must be
anxious ;

and I am not
worthy of reproof

560

" Who shulde not myse, þat hath his seruise
spent
On hir which is a lady honorable ?
and if I spende my tyme to that entent,
yet at the leeste I am nat repreveable ;

of feylid herte, to thynk I am vnable,
Or me mystoke whanne I made þis requeste,
be which love hath of enterprise notable
564 Soo many hertis gotten by conqueste."

unless my request
is mistaken."

LA DAME.

" If that ye liste doo aftir my counsail ;
sechith fairer, & of more higher fame,
which in seruice of love wil yow prevail
568 After youre thought, accordlyng to the same.
he hurtith bothe his worshipe & his name
that folily for tweyne hym silf wil trouble,
and he also hosithe his after game
572 that surely can not sette his pointis double."

" Let me advise
you to seek a
fairer Love who'll
care for you.

You are now only
damaging your
own reputation."

LAMANT.

" Al be it soo on doo soo grete offence,
and be not dede, ne put to no Iuyse,¹
Righte wele I wott hym gayneth no diffence,
576 but he must ende in ful myschevous wise,
And alle that euer is good wole hym dispise ;
For falshede is soo ful of cursidnesse,
that her worship shalle neuere haue enterprise
580 where it Reigneth and hath the wilfulnessse."

[Fol. 67. a.]

[1 M. *Justice*]

"If I were to be
false and change,
all

good men would
despise me."

LA DAME.

" Off that haue thei noo ² fere now a daies,
such as wil say, and maintene it ther-to,
that stedefast trouthe is noo thyng for to preyss
584 In hem that keep it long for weel or woo ;
there busy hertis passen to and froo,
thei bene so weel reclamed to the lure,
So wel lerned hem to with-holde alsoo,
588 And al to chaunge whan luf shuld beste endure."

[² *great* inserted
in a later hand.]
"Oh, don't be
afraid of that,
there are plenty
of changers now-a-days."

LAMANT.

"When a man has
once fixed his
heart, he should
not change, but
ever be true."

For me, I'll never
alter while I live."

- 592 "Whan on' hath sett his herte in stabil wise
In such a place which is bothe good and trewe,
he shulde not flitte, but doo forthe his seruise
alway with-oute chaunge of ony newe.
As sone as love begynneth to remewe,
al plesance goth anon in litle space :
For my party, al that I shal eschiewe
whils that the soule abidithe in his place."

LA DAME.

"That is well
enough when you
are loved again,

but you have
made a mistake
with me, and had
better give up at
once."

- 600 "To love trewly there as ye oughte of righte,
ye may not be mystakene douteles ;
but ye be foule deceyved in your sighte
By lightly vnderstandingyng, as I gesse ;
yet may ye weel repele this busynesse,
and to reson sumwhat haue attendance
Moche sonner than to bide by foly symplesse,
the feeble socour of desesperaunce."

LAMANT.

"Reason and good
advice are set
aside in love."

[¹ MS. a none]

- 608 "Reasoun, counsail, wisdom, and good advise,
ben vnder love arestid euerychone,
to which I can accorde in euery wise,
for thei be not rebelle, but stille as stone ;
there wille & myn ben medeled al in one,
and there-withe bounden with so strong a cheyne
that is in hem, departyng shal be none,¹
612 but pyte breke the myghty bonde atweyne."

LA DAME.

"If you'll not pity
yourself, you'll get
pity from no one
else.
I mean to have a
better man.

- 616 "Who loveth not hym silf, what euere he be
In love, he stant for-yete in euery place ;
and of youre woo, yif ye haue noo pyte,
Others pyte bileve not to purchace,
but bethe fully assured in this caas,
I am alwaies vnder an ordynance

To haue better ; trustith not after grace ;

620 And al þat levithe take to youre plesaunce.”

Don't hope for
favour from me.”

LAMANT.

“Ye haue noo cause to doute of this matiere,
ner you to meve with noo suche fantesye
to put me ferre al ought¹ as a strangere ;

624 for your goodnesse can thynk and weel Advise
that I haue made a prefe in euery wise
by whiche my trouthe shewith open evidence.
Mi long abidyng, and my trewe seruise,
628 may weel be knowe by pleyne experiance.”

[Fol. 67. b.]
“You should not
treat me as a
stranger, for you

[¹ M., *out*]

know well my
continued truth.”

LA DAME.

“Of verry righte he may be called trewe,
and soo muste he be take in euery place,
that can deserue, and lete as he ne knewe,
632 and keep the good if he it may purchace.

For who þat praiethe or sueth in eny cace,
Right weel ye woote in þat noo trouth is previd ;
Suche hath þer bene, and are, þat getithe grace,
636 and leese itt soone whan thei it haue atcheuyd.”

“He is true

who deserves
favour, and keeps
it when got ; but
there's no truth
in merely pray-
ing.”

LAMANT.

“If trouth me cause by vertu souereyne
to shewe good love, and alway fynde contrarye,
and cherisshe þat that slethe me with the peyne,²

“If truth makes
me love, and be
rejected, this is

[² M., *beyne*]

640 This is to me a louely aduersarye
whan þat pyte, whiche long a-slepe doothe tarye,
hath sett the fyne of al myn heuynesse ;
yet here³ conforte to me moste necessarie
644 shulde sette myn wille more sure in stablenessse.”

good, as pity will
come at last and
comfort me.”

[³ Margin, *hir*]

LA DAME.

“The woful wighte, what may he thynk or seye ?
the contrarie of alle Ioye and gladnesse ;
a seke body, his thought is al a-waye

“The sorrowing
lover cannot think

648 from hem that fele no sorwe or siknesse.

of those who feel
no sorrow,

and he forgets
trut' too."

" He who turns to

evil any favour

that his lady
vouchsafes him

deserves more
than double
death."

" Ah, one man

[1 M., loue]

curses, another
threatens, but
none die,

yet all try new
tricks to bring
ladies into
trouble."

[Fol. 68.]

" Why should I
for my true service
lose the favour
you show to
strangers?

Surely, love for
love is only fair."

" Ladies' favour

652 whanne thei soo sore begynne to sighs as-
 scaunce."

LAMANT.

" Now, god defende but he be haueles
of alle worship or good that may befall,
that to þe werste turneth by his leudenesse

656 a yifte of grace, or any thyng at alle
that his lady vouchith sauf vp-one hyme calle,
or cherisshe hym in honorable wise :

In that defaute, what euere he be þat falle,
660 Deseruethe more thanne deth to suffir twise."

LA DAME.

" There is no luge y-sette of suche trespace
by which of right one¹ may recouered be ;
One curseth faste, anoþer dooth manace,
664 yet dieth none, as ferre as I can see ;
but keepe her corse alway in one degré,
and euere newe there laboure dothe encresē
to brynge ladies by there subtilite
668 For oþhirs gilte in sorowe & disease."

LAMANT.

" Yf I, be love and be my trewe seruice,
lese the good chiere that strangiers haue alway,
where-of shuld serue my trouthe in ony wise
672 lesse thanne to hem that come & go al day,
which holde of you noo þinge þat is non nay ?
also in you is loste, to my semyng,
alle curteisie, which of Reson wolde say
676 that love by love were lawefulle deseruyng."

LA DAME.

" Curtesye is allied wonder nere
with worship, which hym louethe best & tendirly,

- and he wil not be bounde for noo praiere
 680 nor for [no] yifte, I sey you verily,
 but his good chiere departe ful largely
 where hym likithe, as his conceyte wil falle :
 Guerdon constreynte, a yifte doo thankfully,
 684 These tweyne may not accordle, ne neuere
 shalle."
- will not be bound
by any prayers,

but distributes its
gifts as it will."

LAMANT.

- "As for guerdoun, I seche none in this caas,
 for that deserfe to me is to highe,
 where-fore I ashe you pardoun and youre grace, only your grace;
 688 Sithe me behoveth deth or youre mercy,
 to yif þe good where it wantithe truly,
 that were Resoun, and curtesye manere,
 and to youre owene moche better were worthi,
 692 thanne to straungiers to shewe hem louely
 chere."
- "I ask no reward;

and Reason would
that you should
show it to me
rather than to
strangers."

LA DAME.

- "What calle ye goode ? fayn wold I that I "What pleases
 wiste :
 me, pains another;
 that plesith one, a-nothir smertithe soore ;
 but of his owen to large is he that liste
 696 yeve moche, and lese al his good fame þer-fore.
 On shulde not make a graunte, litle nor more,
 but the requeste were right weel accordyng ;
 yf worship be not kepte and sette bi-fore,
 700 alle that is loste is but a litle thyng."
- and no grant
should be made
unless it were
sure to be accept-
able."

LAMANT.

- "In-to this worlde was neuere fourmed none,
 ner vnder heven o creature y-bore,
 ner neuere shal, sauf only your persone,
 704 to whom your worship touchithe half so soore ;
 but me, which haue no seson lesse ne moore
 of youthe ner age, but stille in youre seruise,
- "There is no
creature under
heaven to whom
your good name
is so dear as to me.

I have no senses
that are not
yours."

708

I haue non yeen, no witt, no mouthe in store,
that ne alle ar yevyn to the same office."

" Each one's good
name is enough
for himself to look
to.

If he troubles
about others, he
has less of his
own."

712

716

LA DAME.
" A ful grete charge hath he with-outyne faille
that his worship kepithe in sikernes ;
but in dangier he settithe his travaile
that fessithe it with others busynesse.
to hym þat longethe honoure and noblesse,
vp-on non othir shulde not he a-wayte,
For of [his] owene soo moche hathe he the lesse
that of othir muche folwith the conceyte."

[Fol. 68. b.]
" O marble heart !

would you rather
see me die for your
amusement than
give me some
comfort ? "

720

724

LAMANT.
" O marbil herte, and yet more harde, pard,
whiche mercy may not perce for no laboure,
more strong to bowe thanne is a myghti tre,
what vaileth you to shewe soo grete rigoure ?
please it you more to see me dye this houre
be-fore your yeen, for youre disperte and playe,
thanne for to shewe som conforte or socoure
to respite deth that chaseth me alwaye ? "

" Your disease can
soon be eured ;
mine is nothing.
It would give me
no pleasure to see
you die ;

[I M., I will not
hurt my selfe.]
and none of you
shall be able to
make a boast
about me."

728

732

LA DAME.
" Of youre disease ye may haue allegiance ;
and as for myn, I lete it ouere shake ;
also ye shal nat dye for my plesaunce,
Ner for your heele I can no suerte make,
I nyl not hate myn herte¹ for othris sake ;
weepe thei, laughe thei, or syng, þis I warante,
for þis matier soo weel to vndertake
that none of you shal make þer-of avaunte."

* I cannot sing.

LAMANT.

" I can noo skille of song ; by god allone,
I haue more cause to weepe in your presence,

- and wele I wote, A vauntour am I none,
 736 for certeynly I love better silence ;
 On shuld not love, by his hertis credence,
 but he were sure to keep it secretly,
 for a vantour is of noo reuerence
 740 whanne that his tonge is his most enemy."

I will not boast.

No one should
love who cannot
keep it secret."

LA DAME.

- "Malbouche in courte hath grete comaunde-
 ment ; "Scandal is much
 about now, and
 Eche man studieth to sey the worste he may.
 these fals lovers, in this tyme now present,
 744 thei serue to boste,¹ to Iangle as a Iay ;
 the moste secrete wil wele that ² sum men say
 how he mystrustid is on som party[es] ;
 where-fore to ladies what men speke or pray,
 748 It shal not be bilevid in noo wise."

false lovers chatter
like jays.[¹ M., best.
² yevis, yet.]What men say to
women should
never be be-
lieved."

LAMANT.

- "Of good & ille, shal be, and is alway,
 the worlde is suche ; the dethe it is not³ playne,
 thei þat be good, the preve shewithe euery day
 752 and othirwise grete velany certayne ;
 It is reson, thoughe one his tongue distayne
 with cursid speche, to doo hym silf a shame,
 that suche refuse shulde wrongfully remayne
 756 vpon the good, renommed in her fame."

"There are bad as
well as good in
the world,
[³ M., earth is
not all]but the talk of the
bad should not be
held to sully the
good."

LA DAME.

- "Suche as ben noughe, whanne þei herde
 tidynges newe
 that eche trespass shal lightly haue pardoune,
 thei that purposen to be good and trewe,
 760 weel sette by noble disposiciooun
 to contynue in good condicioun,
 Thei are the first that fallen in damage,
 and ful frely theym Abandoune,
 764 To litle feith with faire & softe langage."

"When those who
have made good
resolves hear that
faults will soon
find pardon,they will be the
first to go astray."

LAMANT.

[Fol. 69.]

"Then, though a
man be true, he is
to be ruine I be-
cause ladies have
neither justice nor
pity."

Vice and virtue
fare alike."

- 768 “Now knowe I wele of verry certeynte,
 thoghe one doo trewly, yet shal he be shente,
 sithe al manere of Iustice and pyte
 is banshid out of a ladies entente,
I can not see but al is at oo stente,
the good and ille, þe vice and eke þe vertue ;
suche as be good shal haue þe punysshement
772 for þe trespace of them þat ben vntrewe.”

LA DAME.

“I have no power
to injure any one,

but I mean to
keep clear of men.

They are snares,
and ladies must
keep a good look
out.”

- 776 “I haue noo power you to doo greuaunce,
 ner to punysshe non othir creature,
 but to eschiewe the more encombraunce,
 to keepe vs fro you alle, I holde it sure ;
Fals semblance hath a visage ful demure
 lightly to catche the ladies in a waite ;
where-fore we must, if that we wil endure,
780 Make right good watche : loo þis is my conceite.

LAMANT.

“Since you will
give me no grace,

I appeal to God
against your
hardness.”

[1 Margin, am]

“I have never
given you any
pledge whatever,
and,

once for all, your
desire shall never

- 784 “Sithe that of grace oo goodly worde allone
 may not be hadde, but alwey kepte in store,
I pele to god, for he may here my mone,
 of the duresse which greuythe me so sore,
 and of pyte I pleyne me ferthere-more
 which he forgate in alle his ordynaunce,
Or elles my liff to haue endid bi-fore
788 which he¹ soo soone put out of Remembraunce.”

LA DAME.

- 792 “Myn hert, ner I, haue doon you noo forfeyte
 by which ye shulde compleyne in any kynde,
 there hurteth you noo thyng but youre conceyte ;
be Iuge youre self, for soo shal ye it fynde.
Ones for alwey lete þis synk in youre mynde,
 that ye desire, shal neuer reioysed be ;

- ye noye me soore in wastyng al þis wynde,
 796 For I haue seide y-noghe, as semethe me."

be gratified. You
annoy me terribly
with all your
talk."

VERBA AUCTORIS.

- This woful man rosse vp al in his peyne,
 and soo departid with wepyng contynance ;
 his woful hert, almoste it brest in tweyne,
 800 Ful like to dye, forth walkyng in a trance,
 and seide, "now deth, come forth, thi silf
 avaunce

On this the woeful man departed
broken-hearted,

- or that myn herte forgete his proprete,
 and make shorte al þis woful penance
 804 of my pore lyfe ful of aduersite."

calling on Death
to take him.

- From thens he wente, but whider wist y noghte,
 ner to what parte he drowhe, in sothfastnesse ;
 but he noo more was in his ladies thoghte,
 808 for to þe daunce anoon she gan hir dresse ;
 And afterward, one tolde me it expresse,
 he rente his here for anguysshe & for peyne,
 and in hym silf took soo grete heuynesse
 812 that he was dede withynne a day or tweyne.

The lady went on
dancing again.

Her lover tore his
hair

and died.

- Ye trewe lovers, þis I beseche you alle,
 suche aventure, fle them in euery wise,
 and as puple defamed ye them calle,
 816 for thei truly doo yow grete preiudise.
 Refus hath made for alle suche flaterise
 his Castelles stronge, stuffed with ordenaunce,
 for thei haue hadde long tyme bi theire office
 820 the hool Contre of love in obbeisaunce.

[Fol. 69. b.]
All ye true
lovers, keep clear
of such affairs as
this.

- And ye ladies, or what estate ye be,
 In whom worship hath chose his dwellyng
 place ;
 for god is loue, doo noo suche cruelte,
 824 Namely to hem that [have] deserved grace,

And ye ladies, be
not so cruel as she

who is rightly
named

*La belle Dame
sans Mercy.*

God give this book
fair way,

and may those
who read it
correct its faults,

and pardon my
boldness,

taking kindly this
rude translation,

destitute of elo-
quence and metre.

I ask help of those
who asked me to
write it.

God grant that no
true man be vexed
now like our
Lover:

but may
all fare well!

ner in no wise ne folwe ye not the trace
of hir that here is named rightwisly,
which bi reson, me semeth in this caas,

828 May be called Le belle Dame sanz mercy. Explicit.

VERBA TRANSLATORIS.

Goo, litle book, god sende the good passage ;
Chese wele thi way, be symple of manere,
look thi clothynge be like thi pilgrymage,
832 and specially lete þis be thi prayere
vn-to hem that the wil rede or here,
' Wher þou art wrong, after þer helpe to calle,
the to correcte in eny parte or alle.'

836 Praye hem also with thyne humble seruice
thi boldenesse to pardon in this caas,
For elles thou arte not able in noo wise
to make thi silf appere in any place ;

840 and ferthermore beseche hem of þer grace,
by there fauour and supportacioun
to take in gree this rude translacioun,

844 The which, god wote, standithe ful destitute
of eloquence, of metre, and of coloures,
wilde as a beeste, nakid with-oute refute,
vp-on a playne, to bide al maner shoures.
I can no more, but axe of hem socoures
848 at whos requeste thou made was in þis wise,
Comaundyng me with body and seruise.

852 Righte thus I make an ende of this processe,
besechyng hym that al hath in balance,
that noo trewe man be vexed causelesse
as this man was, which is of Remembrance ;
And alle that dothe there faithful obseruance,
And in there trouthe purpose hem to endure,
856 I praye god sende hem better aventur. Amen.
Qui legit, emendat scriptorem, non reprehendat.

A Hymn to the Virgin Mary to preserbe King Henry.

- [Fol. 177, back.]
Blessed Mary,

O blessed mary, the flowre of *virgynite* !
O quene of hevyn Imperyalle !
O empres of helle, and lady of chastyte !
4 To the obey alle aungels celestyalle !
For the hevynly kyng enteryd thy close *virgynalle*
Man to redeme from dedely synne,
That by his deth, hevyn he myght wynne.

Empress of Hell !
God entered thee
to get heaven for
man.

8 Hayle bryght starre of Jerusalem !
Heyle ruddy roose of Jerico !
Heyle clerenes of bethlehem !
To the alle synners do go,

Hail
Rose of Jericho !

12 Mercy callyng, and besechyng to & fro
Them to dyrect in this stormy se
As thou art parfyte rodde of Jesse.

All sinners go to
thee for aid.

16 O clere porte of paradysse !
O spowse of salomon so eloquent !
O quene of most preeuous prycce !
Thou art a pyller of feyth excellent !
My townge is not suffycient

O Gate of
Paradise !

20 Thy clerenes to comprehende,
Yf euery membre a tunge myght extende.

My tongue cannot
express thy
brightness.

24 Heyle flece of gedion, with vertu decorate !
Heyle plesaunt lyl, most goodly in bewty !
Heyle towre of Dauid & vyrgyn immaculat !

Hail
lovely Lily !

82 A HYMN TO THE VIRGIN MARY TO PRESERVE KING HENRY.

Save men from
misery,

and hear my
moan.

Redres mans sowle from alle mysery,
That he may enter the eternal glorye.
As thou art cyte of god, & sempiternal throne,
Here now, blesyd lady, my wofulle mone.

O pleasant Olive!

O plesaunt olyue with grace circundate !
O lemyng lawmpe, in light passyng nature !
How greatly is thy name glorificate !

Grant man eternal
bliss,

32 To the geuyth prayssynges euery creature !
As thou art godlys modyr & virgyn pure,
Graunt to man the blysse eternalle
When he passith thys lyfe terrestryalle !

Hail Virgin Mary

36 Heyle virgyn mary surmountyng clere tytan !
Syttynge in hevyn most triumphantly !
Heyle blasyng starre withowte peere !
I beseche the as thou art moder of mercy,

Preserve King
Henry !

40 To preserue nobyl kyng herry
And alle hys holy realme,
As thou bare Jubyter In bethleem.

EXPLICIT.

[The Wright's Chaste Wife follows, though headed by "A medycine for the tothe ache."]

Trentalle Sancti Gregorii.

[Brit. Mus. MS. Cott. Calig., A ii., fol. 84 back, col. 2., and
MS. Lambeth 306, fol. 110.]

[The B. Mus. text is rather earlier than the Lambeth, and is
therefore printed here, the chief variations of the Lambeth
MS. being put in the notes.]

- A nobulle story wryte y fynde,
A pope hit wrote to haue yn mynde
Of his modur, (& of her lyf)
- 4 That holden was an holy wyfe,
Of myrthes sadde,¹ & mylde of mode,
þat alle men held here holy & gode,
Bothe deuwote & mylde of steuene
- 8 þat alle men helde² here wordy heuen ;
So holy as she was holde of name,
Alle men were gladde of here fame,
But as holy as she holden was,
- 12 þe deuelle browȝth here yn a foule cas,
He trifeled³ here so with his trecherye
And ledde her yn lust of lecherye :
For with lust of lecherye he hir begylde
- 16 Tylle she hadde conceyued A chylde,⁴
And al so priuely she hit⁵ bare
That þere-of was no man ware.
And, for no mon shuld wryte of þat case,⁶
- 20 A-none as þe chylde born was,
The chylde she slowȝ & wyryede,⁷
- This noble story
was written by a
Pope about his
mother; who was
held to be a holy
and good woman,
worthy of heaven.
But the Devil
made her
lustful,
and she conceived
a child.
As soon as it was
born, she killed it,

¹ So sade of maneres ² gesshed ³ travailde

⁴ So ffer that she was with childe. ⁵ her

⁶ MS. Cot. tale, L. case. ⁷ Be the necke the child she wried.

buried it secretly,

and never confessed her sin to a priest.

Afterwards she died suddenly, and men hoped she had gone to heaven.

But one day as
[Fol. 85, col. 1.]

the Pope was at Mass

- And pruely she hit byryede.
 þer was she combred yn a carefull case,
 24 And vnshryuen þer-of she was ;¹
 She ne tolde no preste here priuyte,
 For she wolde holy holden be.²
 Efte sones she felle in þe same case
 28 Ryȝth as beforne here be-tydde was ;
 For she was comen of hyȝ³ parage,
 Of gentylle⁴ kynne & worþy⁵ lynage,
 þerfore she wolde not herec synne⁷ shewe,
 32 Nor yn schryfte hit be⁸ knowe,
 And so here dedes were not a-spyed,
 But afturwarde sodenly¹⁰ she dyed.
 When she was seyn so sodenly¹¹ dye,
 36 Men hoped she was yn heuen hye ;
 They helde here so holy & deuowte,
 þat of here deth þey made no dowte,
 But sykurly men wende y-wys¹²
 40 þat she was worþy¹³ heuen blys.
 Then aftur with-Inne a shorte¹⁴ tyme,
 Vpon a day soone aftyr pryme,
 The pope as he at his masse stode

¹ She shewed never shryste þerof, alas !

² L. transposes this and the line above, and adds,

Alle folke were fayne of hir name,
 So holy she was holden, and of gode fame.
 Twyes

³ price.

⁴ Riche

⁵ gentille

⁶ L. adds,

Hir sonne was Gregory the pope ;
 Men helden hir holy with alle her hope.

⁷ durste she no shryst

⁸ lest be schreft hir case were

⁹ L. adds,

So shame maketh men to hide ther shryste,
 And lese the grace of god alle-myghte,
 And sethen to lyve synfully,
 And fallen to dethe sodeynly.

¹⁰ sothely

¹¹ softly

¹² wenden witterly al to wysse.

¹³ sett in

¹⁴ litelle

- 44 Vpon his modur he hadde þowȝt goode,
Prayng to god with conciens clere
The soþe to knowe as hit were;¹
And sodenly yn myddes his masse
- 48 þer þrowȝ² to hym suche a³ derkenesse
þat he lakkede ner⁴ þe dayes lyȝt,
For hit was derke as mydnyȝt ;
In þat derkenes was myste among.
- 52 Alle a-stonyed he stode, so hit stongke ;⁵
Be-syde he loked vnþur hys lere ;
In þat derknes a þyng þrew hym⁶ nere,
A wonþurfulle grysely creature,
- 56 Aftur a fend fyred with alle here feture,⁷
Alle ragged & rente, boþe elenge &⁸ cuelle,
As orrybulle⁹ to be-holde as any¹⁰ deuelle :
Mowthe, face,¹¹ eres & yes,
- 60 Brennede alle¹² fulle of brennyng lyes.
¹³He was so agast of þat grysly goste
That yn a swonyng he was almoste ;
He halsed hit þerow¹³ goddes myȝte
- 64 That þe fende he putte to flyȝte,¹⁴
And be þe vertu of hys blode
That for mankynde dyed on Rode,
“ Sey me sykerly þe soþe soone
- 68 What þou hast yn þis place to done ;
What ys þy cause þou cursed¹⁵ wreche,
Thus at masse me for to¹⁶ drecche ?”
þe gost answered with drury¹⁷ chere
- he prayed God to tell him the truth about his mother ;
- and suddenly a great darkness came over him,
- which stank,
- and from it came a grawsome thing
- like a fiend,
- as horrible as any devil,
- all afame.
- He conjured the spectre
- to tell him why it came
- to trouble him at Mass.
- The ghost answered,

¹ L. omits these lines. ² drewe ³ a grete ⁴ That blacked all

⁵ L., Stonyed he was of a stynehe fulle stronge.

Ther-of so gresely he was a-gaste

That in swonyng he was alle-moste.

⁶ that þat drewe on ⁷ But as a ffende was hir feture.

⁸ rent and also ⁹ dredfuller ¹⁰ helle ¹¹ and nose

¹² Flammynge ¹³⁻¹³ He asked fullyche bi

¹⁴ That alle deuelis shulde drade by right.

¹⁵ the cause that þu weled ¹⁶ do der and ¹⁷ drery

"I am thy mother."

"Tell me then why

thou art in such torment,

[col. 2.]

for all men thought thee good."

"Son,

I was worse than I seemed, and lived in lust."

The Pope wept, and asked whether

any prayer or masses could help

or relieve his mother.

- 72 "I am þy modur þat þe beere,
þat for vnschryuen dedes so derne
In byttyr paynes þus y brenne."
Then sayde þe pope, "alas ! Alas !
76 Modur, þis ys to me a wondur case.
A ! leef modur ! how may þis be
In such paynes ¹ þe for to se ?
For alle men wende y-wys²
80 That þou hadde bene wordy³ heuen blys,
And fulle good⁴ þat þou were
To praye for vs þat ben⁵ here.
Sey me, modyr, with-outen fayne
84 Why art þou put to alle þis Payne."
She sayde, "sone, sykerly⁶
I shalle þe telle þe cause why :
For y was not such as y semed,
88 But myche⁷ worse þen men wened ;
I lyuede in lustes⁸ wykkydly in my lyfe,
Of þe whyche y wolde me not⁹ shryfe ;"
And¹⁰ tolde hym trewly alle þe case.
92 Fro þe bygynnyng how þat¹¹ hit wase.
¹² The pope lette teres a down Renne,
And to his modyr he sayde þen,¹²
"Telle me now, modur, for loue of mary flour,
96 If any þyng may þe help or sokour?
¹³ Bedes, or masse, þy penaunce to bye,
Or ony fastyng þy sorowe to aleye ;
What curste, or caste, or any oþur þyng
100 The may help, or be þy Releuyng."¹³

¹ A-Raye ² Men wendyne witterlyche I-wis

³ were worthi to haue ⁴ fulle welle with god ⁵ leven

⁶ sothefastlye. ⁷ Butt weeked and ⁸ I synned

⁹ durste me neuer ¹⁰ She ¹¹ From one tille other as

¹²⁻¹² L. omits these lines.

¹³⁻¹³ Wheþer fastyng or penaunce may þee alegge,

Bedis or masses thi peynes to brygge,

With cost, and crafte, and other thinge

To the be helpe of Any savyng.

- “ My blessed sone,” sayde she,
 “ Fulle welle y hope þat hit ¹ may be ;
 Syker & saf ² myȝth y be welle,
- 104 Who-so trewly wolde take a ³ trentelle
 Of ten chef festes of þe ȝere,
 To syng for me yn þis manere,
 Thre masses of crystys natuyyte,
- 108 And of þe xij day ⁴ oþur þre,
 Thre of our ladyes puryfycacioun,
 And oþur þre of here Annunciacioun,
 Thre of crystes gloryous Resurreccioun,
- 112 And oþer þre of his hyȝ Ascencioun,
 And of pentecoste oþur þre,
 And þre of þe blessed trinite,
 And of our ladyes Assumpcioun, oþur þre,
- 116 And of here joyfullle natiuite þre ;
 These ben þe chefe ⁵ festes ten
 That sokour þe sowles þat ben fro heuenn. ⁶
 Who so ⁷ sayth þese masses with-out fayle,
- 120 For synnfulle sowles þey shalle a-vayle ;
 Alle A ⁸ ȝere, with-outene trayne,
 They delyuere a sowle ⁹ out of Payne.
 Lette say þese masses be ȝour hestes
- 124 With-Inne þe ¹⁰ vtas of þe ¹⁰ festes ;
 And he þat shalle þese masses do,
 Sey he þer-with þis oryson also, ¹¹
 ‘ Deus qui es nostra Redempcio ’
- 128 With alle þe oþur þat longen þer to.”
 The pope was gladde here-of in fay,
 And to his modur þen gon he say,

¹ welle y-holpen y myght² Holpen and savid³ vnder-toke a trewe⁴ Epuphanie. L. compresses the next eight lines into four.⁵ ilke ⁶ That souerenly socouren synfulle men.⁷ Whate preeste ⁸ In one ⁹ sowles ¹⁰ euery¹¹ For the next four lines the Lambeth MS. (fol. 112) reads :Trewly with-owten ony were
 Euery day thorowe-oute the yere ;

“ Yes, I should be
 safe

if any one would
 sing 30 Masses for
 me on ten Chief
 Feasts :

3 at Christmas,
 3 at the Circum-
 cision,
 3 at Mary's Puri-
 fication,
 3 at the Annunci-
 ation,
 3 at Christ's Re-
 surrection,
 3 at His Ascen-
 sion,
 3 at Pentecost,
 3 on Trinity
 Sunday,
 3 at Mary's As-
 sumption,
 and 3 at her
 Nativity.

These Masses

said in one year
 [Fol. 85, back,
 col. 1.]
 deliver a soul
 from torment ;

but with them;
 should be said the
 prayer ‘God who
 art our Redemp-
 tion.’ ”

The Pope was
 glad, and
 promised that

the 30 Masses
should be sung,

that very year,

and told his
mother to come
and tell him that
time twelvemonth
how she fared.

The Pope never
forgot his Mass,
but on the proper
days sang it and
the additional
prayer.

Twelve months
after,

- 132 “ Modyr,” he sayde, “ þis shalle be do,
For y am most bounde¹ þerto ;
Thou were² my modur, I was³ þy sone,
Thys same ȝere hit shalle be done ;⁴
God graunte me grace to⁵ stonde in stede
136 Aȝeyns alle þe synnus þat euur þou dede ;
I commaunde⁶ hooly, my moder dere,
þat þis tyme twelfmoneþ þou to me apere,
And hooly to me þy state þou telle,⁷
140 That how þou fare y may wyte welle.”⁸
“ My sone,” she sayde, “ y wolle yn fay ; ”
And with þat worde she wente here⁹ way.
Day by day þe ȝere gon passe,
144 The pope forȝate neuur¹⁰ his masse
The same dayes þat were a-syned,
To helpe his modur þat was¹¹ pyned ;
And toke þe orysons alle-way þer-to
148 Ryȝth as she bad¹² hym for to do.
xij moneþ aftur¹³ as he at masse stode

Do hem it to saye every daye,
Or he that dothe thes masses to saye,
Whoso will^e knowe this orison clene,
Hit is in Englishe this myche to mene .
Oracio, ‘ Deus qui es nostra Redempcio ’
“ God, that arte oure verray Redempcion,
To owre sowlis sothefast saluacion :
That chesest, alle oþer londis be-forne,
The lond of hest in to be borne,
And thi deth the suffrest in that same,
Delyuere the soules from helle blame !
Brynge hem oute of the fendiſ bonde,
And that lond oute of hethen men honde !
And that pepille that levith not on the,
Throwe thi vertue a-mendid may be,
And alle that trustyn on thi merce,
Lord, save hem alle for thi pite ! ”

¹ holdynge ² artte ³ am

⁴ To syng these masses y shalle not shonue ⁵ me moder the

⁶ pray the ⁷ shewe ⁸ mowe it knowe ⁹ she vansshed awaye

¹⁰ lete neuuer to say ¹¹ was soo ¹² As his moder prайд

¹³ That time a twelmothe

- With gret deuocioun & holynesse gode,¹
 At þat same tyme fulle Ryghte ²
- 152 He sawe a fulle swete ³ syghte :
 A comely lady dressed & dyghte,
 That alle þe worlde was not so ⁴ bryȝt,
 Comely ⁵ crowned as a qwene,
- 156 Twenty Angellys here ladde ⁶ betwene.
 He was so Raueshed of þat syghte
 That nyȝ ⁷ for Ioye he swoned ⁸ Ryghte ;
 He felle down flatte by-fore here fete,
- 160 þat deuowtly teres wepynge he lete,
 And grette here with a mylde steuen,
 And sayde þere, “ lady, qwene of heuen,
 Modyr of Ihesu, mayde marye,
- 164 For my modyr mercy I crye.”
⁹ At þat worde, with mylde chere
 She hym answered on þis manere,
 “ Blessed sone,⁹ I am not she
- 168 Who ¹⁰ wenest þou þat I be ;
 But certes ¹¹ as þou seest me here
 I am þy modyr þat þe bere,
 That here by-fore,¹² þou wyste welle,
- 172 I was wordy Payne yn helle,¹³
 And now y am such as þou seest here
 þorow help of þe vertu of þy prayere ;
 Fro derknesse I dresse to blysse clere ;
- 176 þe tyme be blessed þat y þe bere !
 And, for þe kyndenesse of ¹⁴ þy good dede,
 Heuen blysse ¹⁵ shalle be þy mede.
 And alle þo þat leten þese masses be ¹⁶ do,
- appeared to him
 a comely lady
- erowned like a
 Queen, and led by
 20 Angels.
- He fell down be-
 fore her, and said,
- “ Virgin Mary,
 [Fol. 85 b. col. 2.]
 have mercy on my
 mother.”
- The lady answer-
 ed, “ I am not
 Mary,
- but thy mother,
- who was worthy
 of hell, but now
 from thy prayers
- shall enjoy
 heaven's bliss.
 And all those who
 have Masses sung

¹ Holy in prayers, with devociouns gode

² tide a-plight ³ wonder sely ⁴ alle the place of hir shone

⁵ Comly and ⁶ Two Angilles helden hir hem ⁷ allemoste

⁸ felle downe ⁹⁻⁹ Do way, she saide ¹⁰ Ne whom ¹¹ sothe

¹² Be-forne y ferde ¹³ Right foule as a deville of helle,

¹⁴ and, sonne, for ¹⁵ Sovereyn Joye ¹⁶ this

shall save themselves and their sinning friends.

Preach this, my son."

Then an angel bare the Pope's mother into heaven.

Such is the power of St. Gregory's Trental.

But the priest who sings the

Mass should say the Commendation the eve before, the Dirge too,

and the 7 Penitential Psalms,

for every Psalm quenches a sin.

- 180 Shalle sauē hem self & oþur¹ mo ;
 þus may þey helpe here frendes alle
 That Reche-lesly yn synne falle :
 Therfore, sone, þis story þou preche ;
 184 And almyȝty god y þe be-teche."
 2 At þe endyng of her wordes euene
 An Angelle her ber yn to heuen :
 In-to þat place god vs sende,
 188 To dwelle with her with-outene ende !
 ¶ Thys ys þe vertu, y þe telle,²
 Of seynt gregory trentelle ;
 But who so wylle do hit trewely,³
 192 He moste do more sykurly :
 þe preste þat þe masse⁵ shalle synge,
 At eche feste þat he doþ hit mynge,⁶
 He moste say with good deuocioun,
 196 Ouer⁷ Euene þe commendacyoun,
 Placebo & dyryge⁸ also,
 The sowle to bryng out of woo ;
 And also þe salmis⁹ seuenne
 200 For to bryng þe sowle to heuen,
 Among oþur prayeres þey ben good
 To bryng sowles fro helle f[1]ode,¹⁰
 For euery psalme qwencheth¹¹ a synne
 204 As ofte as a man þoth he[n] mynne.¹²

¹ and the soules. L. omits the next two lines.

².² When she hadde this saide A-none,
 The Angelle to hevyn with her con gone ;
 To that place god vs sende
 That wonneth in blysse with-owten ende !
 Now haue we herd fayre and wcle
 The vertus

³ parfitely ⁴ therto trewly ⁵ this trentalle ⁶ mynde ⁷ Euery

⁸ & the direges he most sey ⁹ spalmes ¹⁰ fledge

¹¹ dothe quynche ¹² be-gynne. L. adds :

And with gode Devocion seith þem to the ende,
 Then may the soules to hevyn wende ;
 Therfor this Salme haue ye in thought ;
 The xv Salmes for-yete ye nought ;
 The letany also ye haue in mynde,
 Loke thou leve hit not be-hynde.

- Loke with good deuocyon þou hem say,
And to alle halewes þat þou ¹ pray,
To ² helpe þe with alle here myȝte
208 The sowle to bryngē to heuen bryghtē
There euur ys day, and neuur nyghtē;
Cryst graunt vs parte of þat lyghtē! ³
Loke þese ben sayde alle in fere
- [Fol. 86, col. 1.]
He should pray
also to all the
Saints,
- 212 Euery day yn ⁴ þe ȝere;
Neuer a day þat þou forȝete,
These to say þou ne lette;
Also in þe vtas ⁵ of euery feste
- and say all these
prayers every day
in the year.
- 216 Al so longe as hit doth ⁶ leste—
vijte dayis mene callen þe vtas—
þe preste moste say in his masse,
(A nobulle orysounē hit ys holde,)
- 220 þe colette þat fyrst y of tolde;
And aftur þe fyrste orysounē,
þer ys an-oþur of gret Renoune
þat to þe sowle ys wonþur swete,
- 224 Menne calle hit þe 'secrete.' ⁷
When þe preste hath don ⁸ his masse,
Vsed, ⁹ & his hondes wasche,
A-noþur oryson he moste say
- 228 þat yn þe boke fynde he may,
þe 'post comen' ¹⁰ men don hit calle,
That helpeth sowles out of þralle;
And þat þis be don at ech a feste
- 232 As þe trentelle speketh moste & leste;
Then may þou be sykur & certayne
To bryngē þe sowle out of Payne
To endeles Ioye, þat lesteth aye,
- And in the octave
of every feast
- the priest must
- say the Collect I
spoke of first, and
after the first
orison,
- the Secret;
- and after Mass
- the Post Communion.
- If this be
done, assuredly
- the soul will be
brought from hell
to endless joy.

¹ hallown ther-with to ² Pray hem to ³ grace to se that sight

⁴ thorowe ⁵ evtas ⁶ they do

⁷ L. has the side note, *Secret[um.] Omnipotens sempiterne deus.*

⁸ sacred ⁹ And vsid

¹⁰ L. side note, *post communionem. Deus cuius nomine (?)*

236 þat god dyed fore on good fryday.¹

May God bring
us to everlasting
joy in heaven!
Amen!

To þat Ioye he² vs brynge

þat ys in heuen with-oute endyngē!

Pray we alle hit may so be,

240 And say Amen for³ charyte !

EXPLICIT. [SENT GREGORYS TRENTALLE, L.]

[HERE AFTER FOLOWETH MEDCYNES OF LECHECRAFTE,
FOL. 114 L.]

¹ He vs graunte that for vs Dyed on gode Frydaye.

² god

³ Amen, Amen per

The Adulterous Falmouth Squire.

(A STORY OF TOO SKWYRYS THAT WERE BRETHERN, THE WYCHE DWELLYD HERE YN YNGLOND, YN THE TOUNE OF FALMOWTH, YN DORSETSCHIRE; THE TONE WAS DAMPNYD FOR BREKYNG OF HYS WEDLOK, THE TOTHER WAS SAUYD.)

PROLOGUE.

From MS. Ashmole 61, fol. 136.

SIR WILLIAM BASTERDFELD'S WARNING.

- | | |
|---|---|
| All crysten men þat walke me by, | Christian men! |
| Be-hold and se þis dulfull syȝht ! | |
| It helpys not to calle ne cry, | |
| 4 For I ame dampned, a dollfole wyȝht. | I am damned. |
| Some tyme in Ingland duellyng— | |
| Thys was trew with-outen lesyng— | |
| Y was callyd sir Wylliam Basterdfeld, knyȝt ; | I was Sir William Basterdfeld. |
| 8 Be-were be me, both kyng and knyȝht, | |
| And amend ȝou whyle ȝe haue space, | |
| For I haue lost euer-lastynge lyȝht, | I haue lost ever-lasting bliss ; |
| And þus of mercy can I gete no grace. | |
| 12 When I was now as ȝe be, | |
| Y kepyd neuer oþer lyffe, | |
| I spendyd my lyffe in vanyte, | |
| Y[n] veynglory, bate, and stryfфе ; | for I spent my life in vain-glory and swearing, |
| 16 Grete othes with me were fulle ryfſe ; | |

and spared neither
maid nor wife.

I did not repent

till it was too late,

and I shall burn
for ever in hell.

I spent my life in
lechery,

gluttony,
and sloth.

I was slain,

and am now
gnawed by toads
and snakes.

I sinned with
women great and
small,

and was as gay as
a bird on brier;
but now I suffer
sharply for it,

and no prayer
can help me.

Woe be to them

- I had no grace me to amend,
Y sparyd noþer meyd ne wyffe,
And þat hath brouȝt me to þis ende.
- 20 Y hade no hape whyll I was here
Fortho a-ryse and me repent,
Tyll þat I was brouȝt on bere ;
Than was to late, ffor I was schente.
- 24 All-wey with þem I ame aweyde,
In fyre of hell I schall euer be brente ;
Alas ! þis world hath me deseyued,
Fore I had no grace me to amende.
- 28 Yn lechery I lede my lyfe,
For I hade gode and gold at wylle ;
I schenȝe my selue with-outene knyffe,
And of glotony I hade my fylle ;
- 32 Yn sleuth I ley, and slepyd stylle.
I was deseyued in a reyste,
A dolefulle deth þat dyde me kylle ;
Than was to late off had-I-wyste.
- 36 Thus ame I lappyd all a-boute ;
With todys and snaks, as ȝe may se,
Y ame gnawyn my body a-boute.
Alas, alas ! full wo is me,
- 40 It is to late, it will not be.
I knew welle women, more and mynne,
For hym þat dyȝed for ȝou and me,
Aryse, and rest not in your syne !
- 44 For when I was in my flowres,
Than was I lyȝht as byrd on brere ;
Ther-for I suffere scharpe schoures,
And by þat bergayne wonder dere,
- 48 And byde in peynes many and sere' ;
Ther-for þus I make my mone.
Now may helpe me no prayer,
Y have no gode bot god alone.
- 52 Wo be þei, who so euer þei be,

- And haue þer v wytts at wylle,
And wyl not be wer be me,
And knaw gode thinge fro þe ylle.
 56 The pore, for faute late þem not spylle !
And ȝe do, ȝour deth is dyȝht ;
ȝoure fals flesch ȝe not fullfylle,
Lost with lucyfer fro ye lyȝht.
 60 Yn delycate mets I sette my delyte,
And myȝhty Wynes vn-to my pay ;
That make þis wormys on me byte,
There-for my song is well-y-wey !
 64 I myȝht not fast, I wold not praye,
I thouȝt to amend me in myn age,
Y droffe euer forth fro dey to dey,
Ther-for I byde here in þis cage.
 68 Thys cage is euer lastynge fyre ;
I ame ordeynd þer-in to duelle ;
Yt is me gyuen, for myne hyre,
Euer to bryne in þe pytte of helle.
 72 Y ame feteryd with þe fends selle,
Ther I a-byde as best in stalle ;
Ther is no tonge my care cane telle,
Be were ȝe haue not sych a falle !
 76 Alas þat euer I borne was,
Or moder me bore ! why dyde sche so ?
For I ame lost for my trespass,
And a-byde in euer-lastynge wo ;
 80 Y haue no frend, bot many a fo.
Be-hold me how þat I ame tourne,
For I ame rente fro tope to to ;
Alas þat euer I was borne !
 84 Gode broþer, haue me in mynd,
And thinke how þou schall dyȝe all wey,
And to þi soule be not vn-kynde,
Remembyr it boþe nyȝt and dey !
 88 Besyly loke þat þou praye,
- who will not be
ware by me !
- [Fol. 136. b.]
Let not the poor
want, or you will
die for it.
- I delighted in
delicate dishes,
- and now worms
bite me.
- I would not pray ;
I put off amend-
ment ;
- therefore I burn
in everlasting
fire—
- in the pit of hell,
fettered as a beast
in a stall.
- Be ware by me.
- Alas that I ever
was born !
- I am in woe for
ever,
- and torn from top
to toe.
- Good brother,
think on thy
death
- night and day.
Pray Heaven's
King

to save thee on
the Day of
Reckoning,
when no lords
or man of law
can help thee,
nor any plea.

God grant thee
and every man to
know himself!
Farewell! The
horn blows for me.

- And be-seke þou heuen kynge
To sauе þe on þat dredfull dey
That euery man schall gyfſe rekenyng;
92 For þer no lords schall for þe praye,
Ne Justys, noþer no mane of lawe ;
Ther charter help-ys þe not þat dey,
Ther pletyn is not worth an hawe.
96 God gyue þe grace þi selue to know,
And euery mane in hys degré !
Fare wele ! I here an horne blow,
Y may no lenger byde with þe.

The Story,

*From MS. Lambeth 306, fol. 107—110,
WHICH HAS NO PROLOGUE.*

- Take heed to my talking!
100 **M**an, Frome¹ myschefe thou þe A-mende,
And to my talkynge thou take gode hede,
Fro synnes vij thou the defende,
The leste of alle is for to drede ;
104 For of the leste y wille you speke,
And for to fabille I wille you nought ;²
Be ware, man, god wille him wreke
Off him that is cause spowsode to breke.³
108 Thet⁴ first Sacrement that euer god made,
That was wedlok, in gode faye ;
Kepe⁵ thou hit⁶ with-oute dred,
For hit lastith tille⁷ domes daye.
which lasts till the judgment day ;
112 For his bonde we may alle breke,⁸
His owne worde, and⁹ we wille halde,
To¹⁰ deth come that shalle wreke,¹¹
And be cast in claye fulle colde.¹²
for death shall come to all,
116 The gretter¹³ kynge of alle the worlde
By som cause his Crowne may forgone,—

¹ MS. Ashmole, fro ² fro hell I wyll you tech

³ his teching do breke ⁴ The ⁵ Be-leue ⁶ þat

⁷ þat schall last to ⁸ This line omitted. ⁹ if ¹⁰ Tyll

¹¹ all shall werke ¹² vs all in cley to fold ¹³ gretyst

- I take witnessse of olde and yenge,¹
 Off kynge Sacre and kynge Salamond,²
 120 Off Davit³ that made the Sauter booke,⁴—
 Criste of⁵ hym his crowne con⁶ take.⁷
 The grettest Clerke that Euer thou seste,
 To take hym vnder heuen cope,⁸
 124 He may neuer take order of preste
 But he haue licence⁹ of the pope
 And he be gotten in bawdry,¹⁰
 Or ellis a bastarde he be borne,—
 128 This cause I telle welle for the,¹¹—
 The order of preest-hode¹² he has forlorne.
 The¹³ begger at the townes ende,
 To hym wedlok is as fre
 132 As to the Ricchest kynge or quene,¹⁴
 For alle is but one¹⁵ dignyte.
 Man, yf thou wist whate it were
 To take a-noþer then thi wyffe,
 136 Thou wolde¹⁶ rather suffre here¹⁷
 To be quycke¹⁸ slayne with a knyffe ;
 For yf thou take a-noþer manes wyffe,
 A wronge aire¹⁹ thou moste nedis gette
 140 And this (*sic*) thou bringest iij sowles in stryfe,
 In helle fyre to bren²⁰ and hete.
 But write thes thinges in thine²¹ herte
 That felis the²² gilty in this case,
 144 With shryfte of mouthe and penaunce smerte,
 They wene ther blis for to vmbraece,²³
 But and thei dye a sodeyne dethe

[Fol. 107 b.]

No Clerk begotten
 in bawdry can be
 ordained Priest,
 without the Pope's
 license.

If you knew what
 adultery was,
 you'd rather be
 killed alive than
 do it.

If you take
 another's wife,
 you bring three
 souls to hell-fire.

Let all guilty
 herein be shriven,

or if they die
 sudde nly

¹ kyng rycherd

² And kynge fabere and Absalem

³ And kynge Dauyd

⁴ Add, "For synne þat he dyde with bersabe" ⁵ fro

⁶ he ⁷ Add, "Thus holy wryte tellys me"

⁸ This line is from MS. Ashmole. ⁹ leue ¹⁰ vowtry

¹¹ Thus I canne well telle to ye ¹² preste ¹³ And the

¹⁴ þe ryall kyng of kyne ¹⁵ a ¹⁶ woldyst ¹⁷ it

¹⁸ Omitted. ¹⁹ eyere ²⁰ ly ²¹ wreches thinke in þer

²² fele þem ²³ yn brace

- With-outen shrefte or penaunce,¹
 they'll go to hell. 148 To helle they gone ² with-outen lese,³
 For thay can chese none oþer chaunse.
 I'll tell you an instance.
- In Falmouth, ³⁰ years before
 [Fol. 108.]
 the Black Death,
 dwelt two brothers,
- the elder of whom had a lovely wife,
 but he lived a cursed life,
 and had every woman he could,
 till the devil crooked him.
- One day both Brothers were slain;
- the elder went to Hell, and the younger to Paradise.
- The elder left a son
- With-outen shrefte or penaunce,¹
 they'll go to hell. 148 To helle they gone ² with-outen lese,³
 For thay can chese none oþer chaunse.
 A gode Ensampille⁴ y wille⁵ telle ;
 To my talkynge ye ⁶ take gode⁷ hede,
 In Falmowthe⁸ this case be-felle.
 Thirty wynter be-for⁹ the dethe
 Ther dwellyd two breþeren in a¹⁰ towne,
 By on Fadir and moder goten and borne,¹¹
 Squiers thei were of gret Renowne,
 As the story telle¹³ me by-forne.
 The elder broþer had a wyfe,
 The fairest woman in any¹⁴ londe,
 And yett he¹⁵ vsid a cursid lyfe,
 And brought his¹⁶ soule in bitter bonde ;
 He Rought not whate woman he toke,
 So litelle hé sett by his spoushode,¹⁷
 To¹⁸ the deville caught him in his¹⁹ croke,
 And with grete myschefe marked his mede.²⁰
 Thes two breþeren vpon a daye
 With Enmyse were slayne in fight ;
 The elder to helle²¹ toke the waye,
 The yonger to paradice bright ;²²
 And this was knownen in sothefastnes²³ ;
 Herken,²⁴ sires, whate y wille²⁵ saye !
 Take gode hede bothe more and lasse,
 For godis loue ber this²⁶ a-waye !
 The elder broþer hade a sonne to²⁷ clerke,
 Welle of fyftene wynter of age ;²⁸
 He was wyse &²⁹ holy in ³⁰ worke,

¹ repentans ² go ³ lete ⁴ sampull ⁵ þou inserted.
⁶ tale if ȝe ⁷ Omitted. ⁸ felamownte ⁹ sonne ¹⁰ þe
¹¹ getyne ¹² This line follows line 154 in MS. Ashmole.
¹³ tellys ¹⁴ all þat ¹⁵ Omitted. ¹⁶ hyre ¹⁷ wyffe
¹⁸ Omitted. ¹⁹ A ²⁰ And marked his mede with, &c.
²¹ helle he. ²² ryȝht ²³ sothnes ²⁴ Herkyns ²⁵ sehall
²⁶ this tale. ²⁷ a ²⁸ fully xv ȝere of Age ²⁹ ryȝht
³⁰ in hys.

- To ¹ hym shulde falle the Eritage. and heir,
 For his Fader he made grete mone,
 As fallis a gode childe euer ² of kynde ; a good child,
 180 Eiche³ nyght to his Fadir grave wold he gone,
 To ⁴ haue his soule in specialle mynde.⁵
 Thus he prayed bothe day and nyght who prayed
 To god and to his modir dere,
 184 Off his Fadyr to haue a sight
 To wytt ⁶ in whate place that he ⁷ were.
 The childe that was so nobille and wise
 Stode at his Fadir graue at eve ;⁸ to know where his
 188 Ther come in ⁹ oone in a white surplice, father was.
 And priuely toke him by the sleve,
 And sayd, “ Childe, come on with me,¹⁰
 God ¹¹ hase herde thi prayer ; An Angel in white
 192 Child, thi Fader thou shalt see, came to him,
 Where he brenys ¹² in helle fyre.” told him he
 He led him to A comly hille,
 The Erthe opened, and in thay yode ;¹³ should see his
 196 Smoke and fire ther con ¹⁴ oute falle ;¹⁵ father in Hell-fire,
 And many gostis glowinge on glede,¹⁶
 In peynes stronge, and troubille with-alie.¹⁷ and then took him
 Ther he sawe many sore turment,
 200 How saules were putt in grete pyne ;¹⁸ into Hell.
 He sawe his Faſer how he brentt,
 And by the membrys how that ¹⁹ he henge ;²⁰ The son saw
 Fendis black ²¹ with Crokis kene spirits in torment,
 204 Rent his body fro lithe to lyth.²² and his
 “ Child, þu comyste ²³ thi Fadir to sene,
 Loke vp nowe, and speke him with.”²⁴ father burning,
 “ Alas, Fadyr, how standis ²⁵ this case hung up by his
 sinsning members,
 and torn by fiends
 with sharp hooks.

¹ Tho ² sone ³ Euery ⁴ For to. ⁵ in minde⁶ Omitted. ⁷ he in. ⁸ grauys graue ⁹ Omitted.¹⁰ Come onne chyld and go with me ¹¹ For God.¹² bryneth ¹³ he in ȝede ¹⁴ gan þer ¹⁵ welle¹⁶ saules glo-wand in glede ¹⁷ This line omitted. ¹⁸ py[ŋ]inge¹⁹ Omitted. ²⁰ hyngē ²¹ bold ²² fader fro lyth to leme²³ conets ²⁴ with him ²⁵ stand

208 That ye bene in this peynes stronge ? ”

The father repents
of his sin against
his fair, good wife,

“ Sonne,” he said, “ y may sey alas
That euer y did thi moder wronge,
For she was bothe fayre and gode,

212 And also bothe tresti and trewe.

Alas ! y am ¹ worsse than wode
Myn owne bale for to ² brewe.”

“ Fadir,³ is ther no ⁴ saint in hevyn

216 That ye were wonte to haue in mynde
That myght you helpe ⁵ oute of this Payne,⁶
Our lady mary, or some gode frende ? ”

“ Sonne, alle the saintes that bethe in hevyn,

220 Nor alle the Angilles vndir the trinite,⁷

For to redde me ⁸ of this Payne
They haue no power for to helpe ⁹ me.

Sonne, and ¹⁰ euery gresse were a preeste

That growth vpon goddis grownde,

Off this paynes ¹¹ that thou me seste

Canne neuer make me vnbounde.

Sonne, þu shalt be a preeste, y wote it wele ;

Onys or this day seven yere—

Att messe ne ¹² matynes, mette ne ¹³ mele,—

Thou take me neuer in thi prayer :

Loke, sonne, þu do as y the saye !

Therfor y warne the wele before,

For euer the lenger ¹⁴ þu prayes for me

My paynes shalle be more and more.

Fare wele,” he saide, “ my dere sonne,

228 The Fadir of hevyn be-teche y the,

And warne euery man, where-so þu come,

Off wedlok to breke,¹⁵ ware to be.”

The Angille be-ganne þe child to lede

[Fol. 109.]
and says that no
saint or angel can
rid him of his
pain,

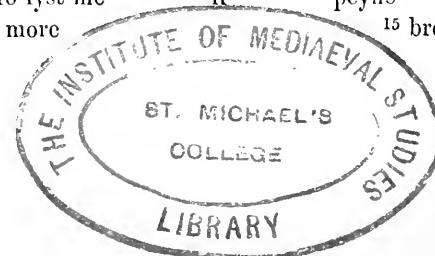
not if every blade
of grass were a
priest to pray for
him ;

and his son, when
made priest, must
never pray for him
for seven whole
years

lest he should
increase his pains,

but he must warn
all against break-
ing their wedlock.
The Angel then
takes the son up

¹ was ² þer I dyde ³ Wheþer ⁴ any ⁵ lowse
⁶ prison ⁷ skye ⁸ one oure space oute
⁹ to lyst me ¹⁰ if ¹¹ peyne ¹² At ¹³ ne At
¹⁴ more ¹⁵ brekyng



- 240 Oute¹ of that wrechidly² wone
 In-to a forest was longe in brede ;
 The sonne was vp, and bright it shone.
 He led him to a fayre Erbere,³
- to a fair Mansion
with crystal gates
- 244 The yatis⁴ were of clene Cristalle
 That to his sight were passyng fayre.
 And as⁵ bright as any beralle ;
 The wallys semed of gold bright,
- 248 With dorrys that were high and longe,⁶
 Thay harde vpon the yatis on high,⁷
 Mynstralsy and Angelle⁸ songe :—
 The pellycan and the papynjaye,
- whereon they
hear Angels,
[Fol. 109 b.]
- 252 The tymor and the turtille trewe,
 An hondered thousande in⁹ her laye,¹⁰
 The nyghtyngale with notis newe.
 On a grene hille he sawe a tre,¹¹
- pelicans,
turtle doves,
- 256 The savoure¹² of hit was stronge & store,
 Pale it was, and wanne of ble,
 Lost hit had bothe¹³ frute and floure.
 A Ruthefull¹⁴ sight that child con see,
- and nightingales
sing.
And on a hill a
tree,
- 260 And of that sight he had grete drede,
 “A ! dere¹⁵ lady, howe may this bee,¹⁶
 The blode of this tre bledis¹⁷ so rede ? ”
 The Angille saide, “ childe,¹⁸ this is the tree
- wan
- 264 That God, Adam, the frute for-bede,
 And therfor drevyn oute was hee,
 And in the Erthe his lyfe to lede.
 In the same place ther yn feste it blede,¹⁹
- and bleeding :
the Tree forbidden
to Adam in
Paradise,
- 268 Grew²⁰ the appille that Adam bote,
 And that was thorough Evys rede
 And the deville of helle, fulle welle y wote.²¹
 Whan Any synfulle comys here in,

¹ Sone oute. ² wrechyd ³ arbour ⁴ pathys ⁵ als⁶ dores and with tourys strong ⁷ hyht ⁸ with Angelies⁹ on ¹⁰ rewe ¹¹ an hille ¹² fauour ¹³ hat þe¹⁴ reufull ¹⁵ god ¹⁶ le ¹⁷ lokys ¹⁸ Omitted.¹⁹ For in the place ther thou seys it spred²⁰ Grow²¹ it knewote

which bled afresh whenever a sinful person came near it.

Then the Angel takes the son to a shining tent, and there he sees a man whom

angels honour, even his Uncle,

in Heaven,

where his father might have been had he kept truly his wedlock.

Leave then thy misdeeds, man,

and go to bliss.

- 272 As þu sest nowe here¹ with me,
For vengeance of that cursyd synne,
The blode wille Ranne² oute of the tre.”
He ladde him forthe vpon a³ playne,
276 He was ware of a pynacle pight,—
Suche on had⁴ he neuer sayne,⁵—
Off clothes of gold burneysshed bright ;
Ther vnder sate a creature
280 As⁶ bright as any sonne beme,
Angillis⁷ did him grete honoure ;
“ Lo, childe,⁸ ” he saide, “ this is thy neme ;
Ther, Faþer⁹ broþer thou may senne in heuen,¹⁰
284 In heuen¹¹ blisse with-oute Ende ;
So myght thi Faþer haue¹² bene
And he to wedlock had ben kynde,
But¹³ therfor he has gotten him helle
288 Endles in the¹⁴ depe dongeon
Ther euer more for to dwelle ;
Fro that place is þer no¹⁵ Redempcion.”
Man, from myschefe thou¹⁶ þe a-mende,
292 And þu may sitt fulle¹⁷ safe from care :
From dedely synne thou¹⁸ the defende,
And stryghte to¹⁹ blisse thi soule shalle fare.

EXPLICIT

²⁰ A story of too skwyrrys that were brethern, the whyche dwellyd here yn ynglond, yn the towne of Falmowtht, yn Dorsetscheere ; the tone was dampnyd for brekyng of hys wedlok, the tother was sauyd.

HIERE FOLOWITH SENT GREGORIS TRENTALLE.²⁰

¹ chyld	² ryȝmeth	³ þe	⁴ saw	⁵ none
⁶ Als	⁷ The angell	⁸ son	⁹ Thy feyr	
¹⁰ Omitted.	¹¹ heuens	¹² well a	¹³ Omitted.	
¹⁴ þat	¹⁵ in helle is no	¹⁶ Omitted.	¹⁷ all	
¹⁸ god	¹⁹ And vnto	²⁰⁻²⁶ These words are in a later hand.		

Ihesu, Mercy for my Mysdede !

A DEUOYT MEDITACIONE.

[*Trin. Coll. Cambridge, B. 10. 12. Date of MS. about 1450.*]

- | | |
|---|--|
| Ihesu, mercy ! mercy, I cry : | Jesu, forgive me
my sins ! |
| myn vgly synnes þou me forgyfe. | |
| þe werlde, my flesch, þe fende, felly | The world, the
flesh, and the
devil, |
| 4 þai me besale both strange & styfe ; | I have oft con-
sented to them. |
| I hafe ful oft to þaim consent, | |
| & so to do it is gret drede ; | |
| I ask mercy with gud entent ; | |
| 8 Ihesu, mercy for my mysdede ! | Jesu, mercy ! |
| þe werlde thurgh his fals couetyse, | Pride, wrath,
sloth, and lechery
have filled me. |
| þe fende with prude, wreth, ire, envy, | |
| I hafe, ihesu, bene fylde oft sythys, | |
| 12 my flesche with slewth & lychery, | |
| And oþere many ful gret synnes : | |
| with repentance, ihesu, me fede, | Feed me with
repentance. |
| for euere my tyme upon me rynges : | |
| 16 Ihesu, mercy for my myse dede ! | Jesu, mercy ! |
| Turne not þi face, ihesu, fro me, | Turn not thy face
from me; |
| þof I be werst in my lyfyng ; | |
| I ask meekly mercy of þe, | meekly I ask
mercy. |
| 20 for þi mercy passes al thyng. | |
| In þi fyue wondes þou sett my hert, | Set my heart in
Thy five wounds |
| þat for mankynde on rode walde blede, | |
| & for þi dede vgly & smert, | |
| 24 Ihesu, mercy for [my ¹] myse dede ! | and have mercy
on my sins. |

¹ Omitted in MS.

Give me grace to
love Thee;

I trust Thee for
forgiveness,

and yield myself
to thy goodness.

I crave thy grace;

without it I am
but a beast;

with it I may win
Thy love.

Thy love passes
all things.

Grant it to me,

and have mercy
on me for my
misdeeds.

It is Thine to for-
give sins, it is
mine to commit
them.

Give me grace to
love Thee.

Mercy, Christ!

To þi lyknes þou has me made ;
þe for to lufe þou gyfe me grace !
þou art þe lufe þat neuere sal fade ;
mercy I ask whils I haſe ſpace.

I tryst ihesu of forgyfn̄es
of al my synnes, þat is my crede ;
I me betake to þi gudnes ;
ihesu, mercy for my myſe dede !

Als touchande grace, bot ask & haſe :
þus has þou het in þi beheste,
þarfor ſum grace on þe I crafe ;
with outen grace I am bot beſte,
& warre þan beſte defyled with ſyne ;
þou graunt þat grace may in me brede,
þat I ¹ þi lufe, ihesu, myȝt wynn :
Ihesu, mercy for my myſe dede !

Al worldely lufe is vanite ;
bot lufe of þe passes al thynge.
þar is no lufe with outen þe ;
& þe to lufe I aske syghyngē.
Ihesu, me graunt lufe þe forthy,
& in þi law, ihesu, me lede.
þat I myſlufede, I aske mercy :
Ihesu, mercy for my myſdede !

It is of þe for to forgyfe
alkyn tryspas both more & mynn ;
It is of me, whyls I here lyfe,
or more or lesse ilke day to synne,
And of þe fende to duell þer in :
þou gyfe me grace to take gud hede
þat I þi lufe, ihesu, myȝt wynne !
Ihesu, mercy for my myſe dede !

¹ Inserted in a different hand.

- Dispyce me noȝt, swete lorde ihesu,
I am þe warke of þin aghen hende,
þof I hafe bene to þe vntrew ;
60 Ihesu, þou kan me sone amende ;
þou has me made to þi lyknes,
thurgh synne I hafe loste heuenly mede ;
Now, lorde, I aske of þi gadenes,
64 Ihesu, mercy for my myse dede !
- Despise me not,
for my
unfaithfulness.
- Thou madest me
like Thee,
- have mercy on me.
- þow walde be borne for synful man,
for syn þou take no wreke on me.¹
My comforþt be þi harde passione ;
68 Ihesu, þer of hafe I gret nede ;
For synne þou graunt me contrycione :
Ihesu, mercy for my mysdede !
- Take no ven-
geance for my
sin.
- Let Thy sufferings
be my comfort,
and grant me re-
pentance for my
transgressions.
- After my dedes þou deme me noȝt ;
72 after mercy þou do to me ;
If þou me deme als I hafe wroght,
in bytter payns I drede to be.
My lyfe to mende, & hafe mercy,
76 my lorde ihesu, þou be my spede,
luf þe, & drede, þut syttis on hy :
Ihesu, mercy for my myse dede !
- Judge me not
according to my
deeds ;
- but help me to
mend my life and
love Thee.
- If I had done ilke cursede warke,
80 & alken synnes wer wroȝt in me,
þou may þaim sleke, als is a sparke
when it is put in myddes þe see ;
& þar may no man sleke my myse
84 bot þou, ihesu, of þi godhede ;
when þou wouchesafe, þou sone forgyfese :
Ihesu, mercy for my mysdede !
- Thou canst quench
my sins
- like a spark put
in the sea ;
- vouchsafe me Thy
mercy.
- Who sal þe loue in fynyal blyse
88 bot trow mankynde & aȝels fre ?
- ¹ Two lines apparently omitted here in the MS.

Restore me to the
heritage I have
lost

through frailty of
my nature !

Merey, Jesu !

Thou desirdest not
man to sin,

but to turn and
amend.
Give me Thy grace

and love for ever.

Merey, Jesu !

Thou art my God,

help me !

Thou shalt judge
me when all
people shall arise.

Merey, Jesu !

Thou helpedst
Susan in her
trouble ;

put too my soul
at ease !

Jesu, merey !

My baptismal
vow

I have not kept,

Myne heretage forsoth þat is :
thurgh gude lyfeynge & grace of þe,
þou me restore vnto þat blyse ;

92 beholde frelete of my manhede
þat makes me oft to do of myse :

Ihesu, mercy for my myse dede !

þo[u] wil no dede of synful man :
þus says þou, lorde, in haly wryt ;

Ful wele wote þou coueytis þan
he turne his lyfe & sone mende it :
þou gyfe me grace my lyfe to mende,
beswylede in synn als wyckede wede ;
graunt me þi lufe with outen ende :

Ihesu, mercy for my myse dede !

þow art my god, I þe honour ;

104 þou art þe sone of maydyn & moder,
In my dysese þou me succure :
þou art my lorde, þou art my brother ;
þou sal me deme, my cryatour,
when vp sal ryse euere ilke a lede.
Mercy, ihesu, my sauyour !

Ihesu, mercy for my myse dede !

þou helpe me, lorde, in my dysese,

112 þat walde susan helpe in hir tyme ;
Ful gret clamour þan gon þou pese
when scho acusede was of crime.

þou sett my saule, myn hert, in ese,
þe fende to flee & his falshede,
& soferandely þe for to plese :

Ihesu, mercy for my mysedede !

In my baptym I mayde beheste

120 þe for to serue lelely & wele ;
Of þi seruyse oft hafe I seste,

with synnes thowsandes serued vnsele ;
 Bot þi mercy nedes moste be sene
 124 þer moste synn is & wyckeddede ;
 þe moste synful I am, I wene ;
 Ihesu, mercy for my myse dede !

but Thy mercy is
seen where most
sin is.

Have mercy on
me !

For synful man walde þou be borne ;
 128 for ryghtwys not þou wil recorde ;
 when man had synnede, he was forlorne,
 & þan him kyndely þou restorde ;
 þou sufferde paynes corōnde with thorne,
 132 nakede with outer clath or schredre,
 with mykel sorue þi body torne :
 Ihesu, mercy for my mysdede !

Thou wast born
for sinful man,

and sufferedst
pain and thorns.

þou art my hope, my way ful sure,
 136 ay lastande hele, both streng[t]h & pese ;
 þou art pyte þat ay sal dure ;
 þou art gudenes þat neuer sal sese ;
 þou art clennes, both mylde & mure ;
 140 me þe displese, ihesu, for bede,
 Als þou was borne of virgyne pure :
 ihesu, mercy for my myse dede.

Jesu, have mercy
on my sins !

Thou art my hope
and my salvation.

þou byddes ilke man ȝelde god for ill' ,
 144 not il for il to ȝelde agayne ;
 þan I beseke þe þat þou wil
 graunt me mercy in stede of Payne !
 þou me forgyfe, & mercy graunt,
 148 & in my saule þou sawe þi sede,
 þat I may, lorde, make myne auant :
 Ihesu, mercy for my myse dede !

As man should
return good for
evil,

grant me mercy
instead of punish-
ment.

Bot, worthy lorde, to þe I cry,
 152 & I in syne stande obstynate ;
 þarfore þou heres noȝt me forthy,
 þou wil noȝt here me in þat state.

I cry to Thee,
but Thou wilt
not hear one
obstinate in sin ;

give me therefore
grace to change,
and love Thee !

Have mercy on
my sin !

Only they shall
have thy bliss

who repent and
work Thy will.

Let me experience
Thy mercy, Lord.

Thou who art
merciful to
sinners, keep me.

Make me burn
with Thy love,

and grant me
mercy for my
misdeeds.

þou gyfe me grace lefe my foly,
156 & fe[r]uently þe lufe & drede,
þan wate I wele I get mercy :
Ihesu, mercy for my myse dede !

Noght euere-ilke man þat cales þe lorde
160 or mercy askes, sal hafe þi blise,
his conscientȝ bot he remorde,
& wirke þi wil, & mende his lyfe.
to blyse sal I sone be restorede
164 if I my saule þusgates wil fede ;
Of þi mercy late me recorde :
ihesu, mercy for my mysedede !

I me betake to þi mercy
168 þat mercy gyffes to synful men ;
þou kepe me, lorde, for I sal dye,
& wot neuere whore, ne how, ne when.
In þi hote lufe me graunt to brene,
172 & þat lesson trewly to rede ;
Mercy þou graunt ! amen ! amen !
Ihesu, mercy for my myse dede ! Amen !

Alys Cantica.

[*Trin. Coll. Cambridge, B. 10. 12. Date of MS.
about 1450.]*

- | | |
|---|---|
| <p>Ihesu, þi name honourde myȝt be
with al þat any lyfe is in.</p> <p>Nou, swet ihesu, als þou made me,</p> <p>4 þou kepe me ay fro dedely synne !</p> <p>Ihesu, þe sone of mary fre,
þe ioy of heuen þou graunt me wynne ;</p> <p>My saule, ihesu, take I to þe</p> <p>8 when my body & it sal twynne.</p> | <p>Jesu, keep me
ay from mortal
sin,</p> <p>and grant me the
joy of heaven.</p> |
| <p>Ihesu, þi name in me be sett
als þou art kynnge & lorde of lyght,
& graunt me grace ai bett & bett</p> <p>12 my lyfe to mende & lyf ay ryght.</p> <p>Ihesu, þi sydes with blode war wett,
& dulefully for me war dyght ;</p> <p>þou kepe me oute of syne & dett,</p> <p>16 now, swete ihesu, ay moste of myght !</p> | <p>Set Thy name in
me; grant me
grace to mend my
life,</p> <p>and keep me out
of sin.</p> |
| <p>Ihesu, þi name is hegh to neuuen,
& zit I, katyfe, ery & kalle,</p> <p>Ihesu, me helpe & bryngē to heuen</p> <p>20 with þe to won my synful sallē.</p> <p>Myghty ihesu; þou here my steuen
als þou me boght when I was thrallē,
& forgyfe me þe synnes seuen,</p> <p>24 for I am gilty in þaim alle.</p> | <p>Jesu,</p> <p>help me to heaven
to dwell with Thee,</p> <p>and forgive me
the Seven Sins.</p> |

Jesu, my love,

my darling,

make me sing 'A
lovely King is
come to me.'

My trust is all in
Thee.

Help me evermore
at need;

fix my soul in
love of Thee:

wash away my
sins, and grant
me endless bliss.

Ihesu, my lufe & my lykynge,
for euere more blyste mot þou be.
Mi lufely lorde, my dere darlynge,
ful wer me [fayne¹] myght I þe se.
Ihesu, my lorde, þou gar me syngē
a lufely kynge is comen to me ;
My swete swetnes of alkyn thynge,
32 my hope & tryste is al in þe.

Ihesu, me helpe euere more at nede,
& fro þe fende þou me defende ;
þou sett my saule in lufe & dredle,
36 & al my myse þat I may mende.
Ihesu, þi blude þat þou walde bledle,
fro þis fals lyfe or þat I wende
þou wesche a way al my mysdele,
40 & graunt me blyse with outen ende. Amen.

¹ Omitted in the MS.

Whi art thou froward sith I am
Merciable.

[MS. Univ. Libr. Camb., IIh. iv. 12. fol. 85 *a*; handwriting of the 15th century. In every case a stroke is drawn over the final *on*. Sometimes the preceding *i* is omitted, in which case it is here inserted in italics. The final *e* after *ll* indicates, as usual, that the *ll* is crossed like a *t*.]

In cruce sum pro te, qui peccas ; desine, pro me,
Desine, do veniam ; dic culpam, retraho penam.

- ¶ “Vpon a crosse naylyd I was for the,
Soffred deth to pay thy rawnison ;¹
Forsake thy synne for the losse of me,
4 Be repentant, mak playne confession.
To contrite hertis I do remission ;
Be nat dispayryd, for I am not vengeable ;
Gayn gostly enmys thynk on my passion ;
8 Whi art thou froward sith I am merciable ?

I, Christ, died for
thee ; forsake thy
sin,

for I forgive all
contrite hearts.

- ¶ “My blody woundis downe raylyng by thys tre,
loke on hem well, and haf compassion ;
The crowne of thorne, þe spere, and nailys thre
12 Percyd hand and fote of indignacion,
Myn hert ryuen for thy redempcion ;
lat us tweyn in thys thyng be greable,
losse for loss, by iust conuencion ;
16 whi art thou froward sith I am merciable ?

Look on My
wounds,

My riven heart !

Why art thou
froward ?

¹ or, rawmson

I pitied Peter

[Fol. 85. b.]
and Thomas.

I am kind

and merciful.

Think on My
humility,

and love;

My blood spilt
drop by drop

as balm against
thy spirit's
poison!

"Lord, we are
mindful of thy
death,
grant us Thy

mercy, for Thy
Mother's sake!"

¶ "I had on petyr and magdaleyne pite
For the gret constrent of there contricion ;
Gayne thomas Indes incredulite

- 20 he put hys [hand]¹ depe in my side adowne ;
Rolle up thys mater, graue it in thy reson ;
Sith I am kynd, why art þou so vnstable ?
My blod, best triacle for thy tran[s]gression ;
24 Why art thou foward sith I am merciable ?

¶ "Thynk, a-gayne pride, on myn humilete ;
Ren to scole, record welle thys lesson,
Gayn fals enuy, thynk on my charite,

- 28 My blode alle spilt by distillacion ;
whi did I thys to safe the fro prisoun,
afforne thyn hert hang thys lityll table,
Swetter than bawme gayn alle gostly poyson ;
32 Be þow not foward sith I am merciable."

¶ "lord, on synfull knelyng on ther knee,
Thi deth remembryng of humble affeccion,
O ihesu, grant of thy benignite,

- 36 That tho .v. wellys plenteuose of fuyson,
Callyd thy .v. wowndis by computacion,
May wach in vs alle surfetis reproveable.
Now, for thy moders meke meditacion,
40 At hyr request be to us merciable."

EXPLICIT.

NOTES.—L. 11, *Nailys Thre*, because one was put through the two feet, and one through each hand. L. 19, *Thomas Indes* :—Thomas was said in old legends to have preached in India; see “The Complaynt of Criste” in this volume, l. 58, and “Piers Plowman” (v. 2, p. 405, l. 13283), “Thaddee and ten mo : with *Thomas of Inde*.”

¹ A word is here lost.

Incyppyt the Stacyons of Rome.

[Cott. Calig. A ii. fol. 81, and Lambeth 306, fol. 152, back. The text, to line 553, is that of the Cotton MS.: the readings of the Lambeth MS. are in the notes.]

- He þat wylle hys sowle¹ leche,
Lysteneth to me, and y wolle ȝou teche.
Pardon ys þe sowle bote,
- 4 At grete Rome þer ys þe Rote :
Pardon, yn frensh a worde hit ys,²
Forȝuenesse of synnes y-wys.
The³ Duches of troye þat sum tyme⁴ was,
- 8 To Rome she come with grete pres,⁵
Of hyr came Romyrus⁶ & Romulus
Of whom Rome ys cleped ȝyt ywys⁷
Hethen hit was, & cristened⁸ nowȝt
- 12 Tylle petyr and paule hadde hit bowȝt,
Wyth golde, syluere, ne⁹ with good,
But with here flesh &¹⁰ her blode,
For þer þey suffredre bothe dethie,¹¹
- 16 Here sowles to save fro þe qweþe.¹²
In Rome Y shalle ȝou steuene
And honyred kyrkes fowrty and seuen ;
Chapelles þer ben many mo,
- 20 Tenne þowsand & fyfe ; also
- Pardon is the soul's cure, and its root is in Rome.
- The Duchess of Troy begat Romyrus and Romulus, from whom Rome was named, and Peter and Paul converted it.
- In Rome are 147 churches, and 10,005 chapels.

¹ wolle be his soullis ² Pardon, A worde in trouthe is.

³ A ⁴ whilom there ⁵ moche solaec. ⁶ Remus

⁷ thus. ⁸ Rome was hethen, and crysten

⁹ Neydur with syluer, neydur ¹⁰ and with

¹¹ to be dede. ¹² qweede. L. omits the next eight lines.

About the t^o walls
are 360 towers,

and 24 chief gates.

St Peter's

is a fair minster
with 29 steps.
When you go up
or down, if you
say a prayer, you
shall have 7 years
of pardon for
every step, and
also God's bless-
ing.

Above the steps
is the Chapel,
where St Peter
sang his first
Mass.

[Fol. 81, back,
col. 1.]

For every visit to
it, you get 7000
years' pardon, and
Lents.

In St Peter's are
100 altars : at
their consecration
the Pope gave 24
years of pardon,
and Lents, and
God's blessing.

A-bowte þe walle to & fowrty,
Grete towres þre hondredde & syxty,
Fowr & twenty gret ȝates þer be
Pryncypalle ouur oþur, y telle þe.

At seynt petur whe shalle be-gynne
To tell of pardon þat slaketh¹ synne :
A fayr mynstryr men may þer² se,
28 Nyne and twenty grecys þer be ;³
And al so ofte as þou gost vp or downe,
Begynneth⁴ of gode deuocyoun
Thow sha[l]t haue at eche a gree,⁵—

32 Man or wommon wheþur þou bee,—
Seuenne ȝere of⁶ pardon,
And þer-to goddes benysoun ;⁷
Pope Alyxandur hit graunted at Rome
36 To man or womman þat dedur come.
A-bouenue þe grece as þou shalt gone,
Stondeth a chapelle hym self a-lone,
In þe whyche song petur h[is] fyrst masse,

40 As þe Romaynis seyn more & lasse.
As often as þou wylt þydlur come,
Seuenne þowsand ȝer þou getest of pardon ;
And as mony lentones mo

44 Euery day ȝyf þou wylt þedur go.
In þat mynster may þou fynde
An hounþred⁸ Auteres by-fore & be-hynde ;
And when þe⁹ Auters halowed were,
48 xxiiij¹⁰ ȝere, & so mony lentones more¹¹
He ȝaf & graunted to pardon,
And ther-to goddes¹² benesoun.

¹ quenchithe ² there þou myght

³ xxxix Auters there be spesally. ⁴ Be cause ⁵ degree.

⁶ to ⁷ And of thy synnes Remyssyon. The next two lines are,
Pope Alysaundur grauntythe alle and some
to all theyme that thyddur come ;

and the next eight lines are omitted.

⁸ fowre score ⁹ Alle the ¹⁰ xvij ¹¹ by-foore ¹² crystys

- A-mong þe auters vij þer be
 52 More ¹ of grace & dyngnyte :
 The Auter of þe vernake ys þat on
 Vpon þe Ryȝth hond as þou shalt gon,
² The secounde yn honour of our lady ys,
 56 The þrydde of seynt symon y-wys,
 The iiiij of seynt Andrew þou shalt haue,
 þe .v. of seynt gregour þer he lys yn graue,²
 The syxte of seynt leon þe pope ³
 60 There he song masse yn his cope ;
 Of þe holy crosse þe seuennyþ ys,
 In þe whych no wommon cometh ywys.
 At eche on of þese Auteres þere
 64 Is euery tyme of pardon vij ȝere,
 And as mony lentones mo
 To alle þat wylle deþur goo,
 At þe lyȝ Auter þer petur ys done,
 68 Pope gregory graunteth a pardon
 Of synnes for-gyffenne & oþes ⁴ Also,
 Seuenne & twenty ȝere ⁵ he ȝaf þer-to,
 Fro holy þorsday yn-to lammes
 72 Is euery day more & lasse,
 Fowrtene ⁶ þowsand ȝere.
 To alle þat cometh to þat mynstere
⁷ On our lady day þe Assumpcioun
 76 Is a þowsand ȝer of pardon.
 On seynt petur & powle day ⁷
 þat mynster was halowed, as y say,

There are 7 chief altars.

I. The Veronica one,

II. Our Lady's,

III. St Simon's,

IV. St Andrew's,

V. St Gregory's,

VI. Pope Leo's,

VII. that of the Holy Cross.

At each you get 7 years and 7 Lents.

At the high altar you get pardon of sins

for 27 years,

and from Holy Thursday to Lammas

14,000 years,

and on the Assumption of the Virgin 1000 years. On Peter and Paul's day you get

¹ moste

²⁻² þe secunde is symonde & Iude, þou myght haue, there of seynt gregorye there he is grave. the iiiij te of oure ladye I-wys, of whom the covent syngithe messe ; the fyfthe of seynt Andrewe is.

³ leo papa I-wys. L. omits the next seven lines, and transposes the eighth and ninth.

⁴ for-yeett and odur

⁵ MS. ȝef ; L. and vij yere

⁶ there is xiiij

⁷⁻⁷ omitted.

14,000 years of
pardons and
Lents, and are let
off one-third of
your penance.
[Fol. 81, back,
col. 2.]
When the Veronica
is shown, the
residents in the
City get 4000 years'
pardon; outsiders
9000 years;
sea-crossing
visitors 12,000
years,

and one-third of
their sins forgiven.
In Lent all par-
dons are doubled.

In that place are
many holy bones,
of Peter, Paul,
Gregory, Leo,
St Petronilla,
St Stephen,
and others
dear to Christ.

Pass we over four
miles to St Paul's.

Saul was his first
name,

- 80 þen ys þer xiiij¹ þowsand ȝer & le[n]tons² þer-to,
 & þe þrydde part of þy penauns vndo.
 when þe vernaculle shewed ys,
 Gret pardon for soþe þer ys,³
 Fowr⁴ þowsand ȝere, as y ȝou telle,
 84 To men þat yn þe cyte⁵ dwelle ;
 And men þat dwellen be-sydwarde,⁶
 ix þowsand ȝer shalle be here part ;
 And þou þat passen ouur þe see
 88 xij þowsand ȝere ys graunted þe ;
 And þer-to þou shalt haue more,⁷
 þe þrydde parte forȝeuenesse of þy sore.⁸
 In lenton ys more⁹ grace,
 92 Eche pardoun ys dowbled yn þat place.
 In þat place þer be done
 Holy bones mony on,
 Of petur, powle, & saynt¹⁰ symon,
 96 Seynt Iude,¹¹ gregour, and leon,
 ¹² Seynt parnelle þat holy vyrgyn,
 And seynt Stephen þat þoled¹³ pyne,
 And mony mo þer are yn fere
 100 þat to Ihesu bethe leue & dere,
 No mon kan þe soþe say.
 þerfore passe we forth an oþur way
 To seynt powle, as y wene,
 104 Fowr myle ys holden¹⁴ be-twene ;
 In þat place¹⁵ ys grette pardon,
 And of many synnis remyssyoun ;
 Sawle was his nome¹⁶ by-fore
 108 Syth þe tyme þat he was bore ;
 ¹ is viij ² lenttis ³ is there I-wys ⁴ thre
 ⁵ to hem that in Rome ⁶ were thyddyrrwarde.
 ⁷ wynne, ⁸ For-yevenes of alle thy synne. ⁹ that holy
 ¹⁰ Iude and ¹¹ and of sent
 ¹² L. inserts,
 Seynt John and seynt Boneface,
 Processe[? r] and Martyn in that place
 112 suffyrdre ¹⁴ been ¹⁵ waye ¹⁶ name

- Heþen he was, & cristenod noȝthe
Tylle criste hit putte yn his þowȝthe ;
And þat holy mon Ananyas ¹

till Ananias
christened him.

112 Crystened hym þorow goddis grace,
And called ² hym paule, petur brodur,
þat eche of hem shuld comforde oþur ;
And yn þe worshyp of þat ³ conuereyoun

116 ys graunted a M^l. ⁴ ȝere of pardon,
And at þe feste of his day
Two ⁵ M^l. ȝere haue þou may. ⁶
On chyldermasse day yn cristemasse

120 Is iiij M^l. ȝere to ⁷ more & lasse ;
⁸ And on seynt Martyn þe viij day
That mynster was halewed as y ȝou say,
Ther ys xiiij þowsand ȝere, & lentones þer-to,

124 And þe þrydde part of þy penauns vn-do. ⁸
And ȝyf þou be þere alle þe ȝer
Eche a day ⁹ yn þat mynster,
¹⁰ Thow shalt have as moche pardon

128 As þou to seynt Iame wolde gon. ¹⁰
Her may we no lengur be, ¹¹
To saynt Anastase moste we ; ¹²
Two myle þer ys be-twene

132 Of fayr way & of clene ; ¹³
And eche a day ȝyf þou wolte trace, ¹⁴
Seuenne ¹⁵ M^l. ȝere þer þou hase ;
And þer-to shalt þou have also

136 The þrydde parte of þy penaunce vn-do.
Pope vrban þat holy syre
So rewardeth men for here hyre ;

In honour of his
conversion you
get 1000 years'
pardon, and on
his Festival 2000
years.

On Chidermas
Day you get 4000
years;
[Fol. 82, col. 1.]
at Martinmas

14,000 years, and
Lents, and one-
third of your
penance excused.
A year's daily
visit to St Paul's
is as good as a
pilgrimage to St
James's.

Next we go 2 miles
to St Anastasius's

and for a daily
visit there you
get 7000 years'
pardon, and one-
third of your
penance off.

¹ an holy man Amas

2 cleped

³ In that Ilko

⁴ Is an hundyrde

5 A

⁶ the saye

⁷ Be xl. were more

8-8 omitted

⁹ soneday

¹⁰⁻¹⁰ thowe hatt pardone all and some

as thowc to sevnt Jamis had gon & comyn.

^{as throwe}
u nat Jonge dwelle

¹² of sevnt Austyn must I

¹⁴ crave ¹⁵ viii. L. omits the next two lines

-- Dave

If you are contrite,
you are quit
of all your sins.

Before the door is
the stone that St
Paul was
beheaded on,

whence three
wells sprang

that heal the sick.

The Virgin's first
chapel,
Scala Celi,
is there, close by.

[Fol. 82, col. 2.]

in it

- 140 Tho þat ben shryuen & verry ¹ contryte,
 Of alle here synnes he maketh ² hem qwyte.
 ³ Pope siluestur ⁴ ȝaf to pylgrymes
 That þydur come yn þere ⁵ tymes,
 Penans broken, & othes also,
144 His holy help he putte ⁶ þer-to ;
 Wrathyn ⁷ of fadur & modur, ȝyf hit be,
 In goddes name he for-ȝeueþ hit þe
 So þou smyte not with þyn honde ;
148 Ryȝth so hit ys, I vnþerstonde.
 Be-fore þat ⁸ dore stondeth a stone,
 Seynt powle hedde was layde þer on,
 A traytur ⁹ smote of his hede
152 With a swerde þat þer-by ys layde ;
 Ther sprong welles þre,—
 Who so ys þere welle may his ¹⁰ se,—
 Of watyr bothe fayr ¹¹ & good,
156 Menne & wymmen haue þer boote.
 In þat place a chapelle ys,
 Scala cely called hit ys, ¹²
 ‘ Laddere of heuen ’ men clepeþ hit
160 In honour of our lady, be my wytte. ¹³
 ¹⁴ Ther ys two chapelles of her more,
 As menne in Rome tellys þore ; ¹⁴

¹ yf men be shreffe and

² god make

³ L. inserts, to alle tho that are Redye

In alle þe festis of oure ladye,
of pere, powle, and seynt Iohn,
Evangelystis baptysyd, & many one,
of mary mawdelyn, and kateryne,
Seynt Marget, Annes þe holy vyrgyne
thre thowesande and fyfty yere
of penaunce ben for-yevyn there ;
Sylvestre and gregory and odur moo,
pope Nicholas confermethe tho.

⁴ gregorye

⁵ by dyuers

⁶ hande of helpe he doþe

⁷ wrathe

⁸ a

⁹ tyraunt

¹⁰ comythe there he may

¹¹ In that watyr that is ffresche ¹² celi I-clepyd I-wys ¹³ hit is sett

¹⁴⁻¹⁴ the seconde chapelle, I telle the,

In the name of her þer þou myght see

- | | | |
|-----|---|--|
| | Manye ys þe holy bone ¹ | are the bones of
10,000 Martyrs |
| 164 | That vnþur þe hyȝ awter ys done ²
Ten þowsand Marteres with honour
In þe tyme of tyberye ³ þe emperour
They suffred deth alle yn Rome, ⁴ | slain in Tiberius's
time. |
| 168 | Her sowles yn ⁵ heuenne for to wone, ⁶
þer men may helpe boþe qwykke & dede,
As clerkes yn her bokes Rede ;
⁷ Who-so syngþ masse yn þat chappelle . | |
| 172 | For any frend (.) he loseþ hym fro helle,
He may hym brynge þorow purgatory y-wys
In to þe blys of paradys
Ther sowles abyde tylle domis day | A mass sung there
for any friend
looses him from
hell; |
| 176 | In myche Ioye, as y ȝou say ;
And iij M th ȝer ar graunted more
Of holy popes þat have ben þore :
And syx popes graunted þat þanne | |
| 180 | That lyen at seynt sebastyan,
Pope vrban, siluester, & benet,
Lyon, Clement, confermed hyt. ⁷ | and 3000 years'
further pardon
have been
granted by six
Popes. |
| 184 | Passe we forth on our ȝate ⁸
To saynt marye Annunciate, ⁹
Two myle ys bytwene, y vnþurstonde,
But þey be somdele large & ¹⁰ longe.
Ther ys wryten, as y ȝou say, | Let us next visit
St Mary
Annunciate, two
long miles off. |
| 188 | Of owr lady yn þe way
Down she come with angelus
To a brodur of þat hows, ¹¹
And sayde to hym þat eche manne | Our Lady came
to a Brother of that
house, and told
him |

¹ boowe ² that on to the Auters men dothe vowe ³ tybyan
⁴ alle and some ⁵ to ⁶ come

7-7 forty and viij popys grauntythe than
that lyethe at seynt Bastyan ;
pope syluestre, Orban, and benett,
seynt leo, and clement, confermythe hit

⁸ with devocyon ⁹ Annunciacyone ¹⁰ L. omits *large &*
¹¹ A downe she come in to þat place,
 to a frere by goddis grace.

that whoever
came there, she
would save from
hell;

and Popes have
granted to repen-
tant men 500 years
of pardon.

We pass on,³
miles, to St
Fabyan and
Sebastian,
where an Angel
appeared to St
Gregory, and said
[Fol. 82, back,
col. 1.]

the light of heaven
and remission of
sins were there.

Gelasius too gave
40 years' pardon
and Lents.

The pardons are
equal to St Peter's

on account of the
holy bones.

Peter's and Paul's
lay for 500 years
before they were
found.

- 192 That out of dedely synne þydur¹ camme,
Fro þe fyr of helle she wold hym shylde
As she was mayden & modur mylde.
2 And þis pardon papes han graunted
196 To hem þat ben verry Repentaunt,
Fyfe hondereth ȝer of pardlon,
And þer-to goddes benyson.²
To fabyane & bastyane moste³ we,
200 Thyþur haue we myles þre.
An Angelle from heuenne þydur kamme
To seynt gregory, þat holy manne,
As he songe masse at þe⁴ Aweter
204 Of seynt fabyane, þat⁵ holy martyr,
And seyde, ‘her yn þys place
Is lyȝth of heuen þorow goddis grace,
And of mony synnes Remyssyon;’
208 And fowrty ȝer of pardon,
And also mony lentones⁶ mo,
Pope Gelacyus⁷ ȝaf þer-to.
As moche pardon ys there
212 As yn saynt petur mynstere,
By cause of⁸ þe holy bones
That were buryed þer⁹ at ones.
And þer lay petur & powle vnþur grounde
216 Fyfe¹⁰ hondred ȝer er¹¹ þey were founde,
And aftur-warde¹² þorow goddes grace
They wer founden yn þat place¹³
As þey Awȝte for to be.
220¹⁴ Pope pelagyus, y telle þe,

¹ woulde ²⁻² omitted in L. ³ sebastyan passe ⁴ sange at an
⁵ of Sebastian the ⁶ as many lentis⁷ glasius ⁸ that is for
⁹ alle ¹⁰ vij ¹¹ afore ¹² than

¹³ L. inserts, In tyme of glasius the pope,
with-owten dowte this is hope,
and than with grete devosyon
they were broughte to Rome towne,
And worshipped with gret solempnyte.

- (Of syxe popys telle y wylle,
On aftur an oþur as hit ys skylle,) ¹⁴
Gregory, Syluester, þer ben þre
224 Alysaunder & nycholle þer ben fyue
Honoryus was þe sixte whylle he was alyue.
Eche on hem ȝaf hys grace,
A þowsand ȝer yn þat place
228 To alle þat þer¹ bene
Of dedely synne shryuen clene ;
For ellis² hit may not his sowle vaylen
Of deedly synne but he be shryuen. ²
- 232 A lytelle besyde³ þou may go,
There standes a chapelle yn a Roo ; ⁴
Six⁵ & fownty popes somtyme were
Verrey marteres, & lyene⁶ þere,
- 236 Eche of hem ȝaf his benyson ; ⁷
Of alle þe synnes þat þou haste done
Synne⁸ þou yn to þe worlde kom,
Forȝeuenesse hast þou þer a-non,
- 240 Alle hit ys forȝeuuen þe ;
So harde y a clerke say þat þer hadde⁹ be.
And ȝyf þou dye dydurward,¹⁰
Heuenne blys shalle be þy part ;
- 244 ¹¹ Thow shalt go as derk as nyȝt
And þerfore þou most haue condelle lyȝt,
For vnþur þe erþe þou most wende,
þou shalt not [see ¹²] be-fore ny be-hynde ;
- ¹⁴⁻¹⁴ Of odyr popes I telle the,
And so forthe of odyr three,
pope Gelasius as hit is see.
- ¹ tho that there haue
²⁻² thy soule may nought lyve
But thowe of dedly synne be shryne
- ³ be-hynde ⁴ woo ⁵ thre ⁶ that lyythe
- ⁷ L. inserts, There is playne Remyssyon ⁸ sythe
- ⁹ and alle odyr that there bcc. ¹⁰ thyddyr-warde
- ¹¹ But þou must haue candillyght
Or ellis þou goest as derke as nyght.
- ¹² L. see
- Each of six Popes
gave 1000 years of
pardon to all who
are shriven there.
- Near stands a
chapel where 46
Popes' bodies lie,
- and there you get
forgiveness of all
[Fol. 82, back,
col. 2.]
the sins that you
ever sinned,
- (as I heard say).
- And if you die
there, you shall
have heaven's
bliss.

- 248 For þydur fledge mony a ¹ man
 For drede of deth to sauue hem,
 And suffred Payne harde & sore
 In heuen to dwelle for euur more,
- Then we go to the
 Palm (i.e., foot-
 sole,) Peter about
 to leave Rome,
 through fear of
 death,
 met Jesus, Who
 told him He was
 going to Rome to
 die anew on the
 Cross; which re-
 buke strengthened
 Peter to return
 for martyrdom.
- 252 To þe palme wylle we goo,²
 ‘Domine quo uadys’ men clepe hit so,
 And þer mette petur with Ihesu,
 And sayde, “lord, wheþur³ wylt þou?”
- 256 Cryste Answered to petur þo,
 “In to Rome,” he sayde, “y⁴ go,
 Efte to dye en Rode for þe,
 For⁵ þou dredest to dye for me.”
- 260 “Lorde,” he sayde, “mercy y cry,
 To take þe deth⁶ y am Redy.”
 Ther ys ȝette a syne of his⁷ fote
 On a marbulle stone þer as he stode;
- 264 ⁸Eche a day, a þowsand ȝer
 Of pardon þou may haue þer;
 In a stone ys wryten, gret pardon
 Ther ys, of synnis Remyssyoun
- 268 At seynt Iohn þe porte latyn
 Is a chapelle fayr & fyn;
 At þe feste of his day
 A sowle fro purgatorye wynne þou may;
- 272 And euery day ȝyf þou wylt craue,
 Fyfe hondred ȝere þer may þou haue,
- ¹ holy ² Now weende wee to þe palmete ³ whyddyr
⁴ A-yeen I wylle ⁵ Petyr ⁶ to dye for the ⁷ crystis
⁸⁻⁸ that stoone is vndyr An Awter
 Palysyd with Iren and stele,—
 that is for drede of stelynge,
 that no man shoulde hit A-way bryng;—
 As offte as thowe comyst thare,
 xl. thowesande yere þou hast thare.
 At seynt Iohn porte latyne
 Soulys þou myght brynge owte of pyne
 In the daye of the feste of hym,
 As þou shalt fynde hit wryttyn,
 In honowre of

- He þat goth yn-to þat place
Where he yn oyle soden was
276 The power ys of crystis graunt
To hem þat be verry Repentaunt.
At⁸ saynte Thomas of ynde
A kyrke¹ þou may þer fynde ;
280 Putte to² þy honde with³ Almesdede
(And þou shat haue gret mede,)
To helpe hem þat ben there
In þe⁴ holy lond or elles where,
284 Nyȝte & day to pray for the
For þe help of the charyte ;
Of⁵ mony popes þat þer haue be
Thys pardon ys granted clene to þe,
288 Fourtene M^h ȝer & somdelle more,
And þe þrydde⁶ parte forȝeuens of þy sore.
7 Ther ys gret pardon y-wys
Wher þe stacyones cleped ys ;⁷
292 Pope bonyface confermed alle,
And euur more laste hit shalle.
To saynte Iohn latronense⁸ moste we,
A whyle ther for to be,
296 To telle of pardon þat ys þore ;
In alle Rome ys no more
Then⁹ ys þer graunted of Ihesu cryste
þorow¹⁰ þe prayer of Iohn þe euangelyste
300 And saynt Iohn þe baptyste also,
To alle þat þydlur wylle goo.
For sumtyme was a emperor
- [Fol. 83, col. 1.]
At St Thomas's
Church if you
give alms

you shall have
great reward

in others' prayers

and more than
14,000 years'
pardon, and re-
mission of one-
third of your sins.
The Stations are
productive of
great pardon.
- At St John
Lateran is pardon
to be had as great
as anywhere else
in Rome,
- through the
prayers of the
St Johns.
- For the Emperor

¹ fayre place ² thyddyr ³ of ⁴ this⁵ And ⁶ sevnytھ

⁷⁻⁷ Pope gregore, Alysaundyr, & Vrban,
Alle thre graunted than
the pardou that is so grete,
the 'stacyons' men clepe hit.

⁸ latene ⁹ there ¹⁰ L. omits þorow, and transposes the Johns.

- Constantine
was a pagan and
unbeliever, and a
leper till Christ
healed him.
- Pope Sylvester
converted him
and baptized him,
and the water
washed away his
sins and his
disease.
On this, he
[Fol. 83, col. 2.]
confessed his
errors,
- promised to
become God's
clerk,
- gave up his
palace
for a church,
- That loued ¹ Rome with grete honour,
Kyng constantyne men dede hym calle
Bothe yn bour & yn halle ;
In mahounde was alle ² his þowȝthe,
For why, on ³ cryste he leued nowȝthe ;
A meselle we fynde he was
Tylle ⁴ cryste sende hym bettur ⁵ grace.
Pope syluester gon hym preche,⁶
Crystes lawe for to ⁷ teche ;
þer leued he welle yn goddis ⁸ sone,
And a crysten ⁹ mon he wolde be-come ;
He dydde ¹⁰ hym crystene, as y ȝou telle,
And þis myraculle hit ¹¹ be-felle :
þe watur wysh a-way his ¹² synne,
And ¹³ alle þe fylthe þat he was Inne.¹⁴
Then speke ¹⁵ þe emperour
To pope syluester with gret honour,
“Syluester,” he sayde, “goddys klerke,
I may se now ¹⁶ þat ere was derke ;
My myss-beleue blyndede ¹⁷ me
That y myȝte not þe mote ¹⁸ se
Of goddes myȝth & his werkes ;
Now y wylle be-come one of his clerkes.”
Then þanked he cryste with gret honour,
Kyng constantyne þat emperou,¹⁹
“ My place,²⁰ syluester, y ȝeue þe to honde,
Of me þou shalt hit vnþerfonge,
And make þer-of goddys hows,
For y wylle þat hit be þus ;
I wylle hit leue ²¹ with alle myȝtes,
For y wolle be on of goddis knyȝtes ;²²

¹ levyd in² In many thyngis he sett³ In Ihesu⁴ But ⁵ of his⁶ leche ⁷ And of crystes lawe hym⁸ L. goddis ; Mus. crystis⁹ Crystis ¹⁰ lett ¹¹ hym¹² hym washed of¹³ of ¹⁴ his body wiȝt-in. ¹⁵ seyde¹⁶ that I may see¹⁷ blent ¹⁸ ne myȝht the soothe¹⁹⁻²⁰ omitted²⁰ palyss ²¹ hym love²² And pray to been his owne knyȝght

- And when þou haste so do,
 336 3efe þy grete benesoun¹ þere-to
 To alle þat wylle þydur come
 To honour² cryste, goddis one,
 And saynt Iohne þe euangelyste,
 Petur, powle, & Iohne þe baptyste.”
- 340 Pope syluester þen sayde he,³
 “Of pctur, powle, & of me,
 They shalle be clene of synne & pyne⁴
 As cryste cleensed⁵ þe of þyne,
 344 And as þe fylthe felle þe fro,
 As clene of synne shalle be alle þo
 Of alle maner kyn of synne
 That dwelleth þe⁶ sowle with-Inne.”
- 348 7 Pope boneface telleth þis tale,
 And y tell ythe forth with-outene fayle.
 Hit were no nede to no mon yn crystyante
 To passe yn⁷ to þe holy lond ouur þe see,
 352 To ierusalem nor to seynte kateryne,
 To bryngे sowles out of⁸ pyne ;
 For þer ys pardon with-owten ende ;
 Welle his hym þat þydur may wende !
- 356 Pope boneface tellethe more
 Of mykylle pardon þat ys þore :⁹
 Who-so cometh¹⁰ to þe chapelle of Iohn baptyst¹⁰
 That dere ys to Ihesu cryste,
- and asked
Sylvester to give
a great blessing
to all who came
to it.
- Sylvester said
they should be
purified from all
sin
- in their souls.
- This is Pope
Boniface's tale.
- Therefore there is
no need to go to
the Holy Land
or Jerusalem
to rescue lost
souls.
- Boniface tells of
more pardon.
At St John the
[Fol. 83, back,
col. 1.]
Baptist's chapel
in this Church

¹ thy blessyng² worshepe³ sayde aye⁴ be purgyd clene of synne⁵ sporgyd⁶ that noone shalle dwelle her

⁷⁻⁷ the pardone of Sylvester, Euery dele
 the poope gregorye confermythe wele,
 Boneface the pope seyde this tale ;
 yff men wyst grete and [s]male
 the pardon that is at Rome,
 they wold sey in theyre doome
 hit were no neede for the

⁸ men to helle⁹ in his lore¹⁰ To Iohn Evangelyste

whoever prays
may be cleanse^d
from sin.

In that minster
are 4 doors,

[* *for þrow*]
and if you pass
through each, the
sins you pray
against are all
remitted.

Relics are there:

1. A Saviour not
painted by hand
of man,

that came when
the church was
consecrated.

2. The table of the
Last Supper.

- 360 And hathe ony¹ deuocyon,
That þydur wylle go with oryson,
þorow his prayer þey may be clensed of synne²
What tyme þey entre þe chapelle³ with-In ;
- 364 ⁴Pope boneface maketh hem clene
Of alle synnis þat þey in bene.
In þat mynster þat ys so hende,
Fowr dores shalt þou fynde ;
- 368 As sone as þou be In at one
And passes þowr * euerychone,
Plener Remyssyon may þou haue
Of alle þe synnis þat þou wylt craue.⁴
- 372 Reliquies þer ben mony on
In worshyp of crist & of seynt Iohne ;
In þe Roofe⁵ ouyr þe popes see,
A saluator may þou see,⁶
- 376 Neuur peynted with hond of mon,
As men yn Rome⁷ telle kon :
When syluester halewed þat place
Hit aperede þorow⁸ goddes grace.
- 380 ⁹A tabulle þer ys þat¹⁰ men mey se
That cryste made on his monde,¹¹
On shereþorsday¹² when he breke brede
By-fore þe tyme þat he was dede :
- 384 “To here of þis¹³ hit doth ȝou gode,
Hit ys my flesh and my blode ;
When ȝe shalle here me not fynde,
Hit shalle¹⁴ ȝou kepc fro þe fende.”

¹ goode ² By oure poopo wee purgythe his synne

³ he comythe the chirche ⁴⁻¹ omitted. ⁵ A chapelle

⁶ is, I telle thee. ⁷ As the story ⁸ stooide there by

⁹ L. inserts,

A nodyr chappelle is in house,
there-in been Relykis precyouse :

¹⁰ there-in ¹¹ Maundee. ¹² Shrofe thursday

¹³ And said “ctythe one of hit ¹⁴ I wole

- 388 Also þer ben¹ two tableſ, y vnþurſtonde,
That criste wrote on² with hiſ honde,
And toke³ þe lawe to moyſes
To þe pepulle yn goddis pece.⁴
- 392 A⁵ ȝerde of aaron þat was gode,
Hit⁶ turnede watyr yn-to blode,
And fro blode to watur a-gayn,
To shewe þat þey were goddes mene.
- 396 Angelles mete, þey seyn⁷ þer ys ;
⁸ Also of þe fyue loues & of þe feshe,
And Releue þat leued aftur hem,
That criste feed with fyfe þowsand mene.⁸
- 400 Fowr pylers of bras þer bene strong⁹
That have stonden þer fulle longe,¹⁰
Ther ben none suche yn alle Rome ;
Wonþur hit ys how þey þedur come :
- 404 But vaspasyon þat holy¹¹ kyng,
And tytus¹² his sone þat was so ȝyng,
From ierusalem he dede hem come
In-to þe holy place of Rome.
- 408 Ther ben þe¹³ chaynis of saynt Iohn
When¹⁴ he was bownden, & myȝt not gone ;
And þe vesselle þat þey ȝaf hym drynke In,—¹⁵
Moche¹⁶ þe more was her pyne;¹⁷

3. The two tables
of stone written
on by Christ and
given to Moses.

[† MS. *the*]

4. Aaron's rod.

5. Angels' food.
[Fol 83, back,
col. 2.]

6. Part of the five
loaves, fishes,
and fragments,
that Christ fed
5000 men with.

7. Four pillars of
brass

brought by
Vespasian and
Titus from
Jerusalem.

8. The chains St
John was bound
with, and the cup
they gave him
poisoned drink
from.

¹ Above An Auter made of tree
lyche A tabylle, I telle thee,
vndyr the Awter An Arche of stoone
with holy Relykys many one.

² wrought ³ tolde ⁴ his pepulle for to holde in pease

⁵ The ⁶ he ⁷ fulle sothe

^{8,9} And fyve lovys and ij ffyshys
with whiche cryste ffed v thowesande men,
xij baskettis fulle of Releeffe leſſte then ;
Ho-so is there, the sothe may see.

⁹ therc bee,

¹⁰ A-boute the hyghe Auter stande ;
they been styffe and stronge

¹¹ Vaspasius the nobylle

¹² tutus

¹³ ij

¹⁴ where-with

¹⁵ the venym was in

¹⁶ alle

¹⁷ synne

9. A kirtle of the man then raised from death.

10. Christ's clothes.

11. John the Baptist's ashes.

12. The table-cloth of the Last Supper.

13. A Shirt the Virgin made for Christ.

14. The Blood and Water out of His side.

15. The Virgin's milk.

16. Mary Magdalén's foot.

17. Christ's grave-clothes.

18. Christ's foreskin.

19. The heads of Peter and Paul,

which, when shown, give as

much pardon as the Veronica does.

- 412 He dronke hit vp, hit greued hym nowȝt,
For yn Ihesu¹ was alle his þowȝthe ;—
² And a kertelle of þat manne
That fro deth was Reysesd þan.²
- 416 Ther be þe³ clopis of Ihesu criste,
And þe askes of⁴ Iohne þe baptyste ;
⁵ Also þe cloth þat Ihesu gan lede
Hys dyssypeles on to fede,
- 420 * And a serke þat our lady gon make
† For her swete sones sake ;
§ Of þe blood & watyr also
‡ That out of cristis syde gane go ;
- 424 And mylke of marye þe vyrgyne,
And a foote of marye Magdeleyne,⁵
And þe clopis þat criste was wonden In⁶
When he shulde dye⁷ for mannis syn ;
- 428 ||⁸ And of þe flesh of his cyrcumsyce ;
Men hit holde yn grete pryse.
Of petur & powle þe heddys ben þere,
Welle closed a-bowte þe hyȝ Auter ;
- 432 When þe heddys shewed shalle be,
Then ys þer pardon gret plente,
As mych pardon y-wysse
As when þe vernaculle shewed ys ;
- 436 And þat ys graunted certaynly
Of pope Vrban & of gregory..

¹ on cryste

²⁻² of A curtylle of Seynt Iohn
that iij men frome þe deth a-Ryse be-goone

³ Of the

⁴ asshis of seynt

⁵⁻⁵ And of the clothe that cryste wypyd on foote & hande
On schroffethursday his Dissypyls to foonde

⁶ wrapped

⁷ was ded

⁸ § of bloode and watyr also there is

‡ that owte of crystis sydde gon goo I-wys ;

* And the shyrte that our ladye made

† for hyr swete sonnys saake ;

|| of Ihesu cryste the Syreumsyse ;

of the cloþe of seynt Iohn bapetyse,

and odyr Relykys many oone

- | | | |
|-----|--|--|
| | Ther ben oþur Relykes mony on
In worshyp of criste & of seynt Iohne. ¹ | [Fol. 84, col. 1.] |
| 440 | Her may we no lengur be,
In to þe popes halle moste ² we ;
In þat halle þre dores þer be ;
Eche a day open þou may hem se, ³ | We pass to the
Pope's Hall.
In it are three
doors, |
| 444 | ⁴ As ofte as þou gost þorow ony of hem
And þou be of synne clene,
And enterest þorow any of hem þre, ⁴
Fowrty ȝer of pardon ys graunted to de, ⁵ | and as often as
you go througħ
any you are quit
of sin, |
| 448 | ⁶ The pope vrbane, y ȝou say,
In lenton þe fyrst þoresday
Shewede petur & powle heuedes two
Byfore þe Romanes and oþur mo, | and have forty
years' pardon.
Pope Urban,
when he showed
Peter and Paul's
heads |
| 452 | And graunted a hondred ȝere of pardon
Seuen myle abowte Rome towne ;
And also mony lentones mo
That same tyme he ȝaf þer-to ; | granted 100 years'
pardon |
| 456 | There ys no man now y-bore,
Nor hys fadur hym be-fore,
That of þe heddes haue a syȝth
At þat ⁷ tyme but be grace of god almyȝt. | and many Lents, |
| 460 | Ther ys a chapelle of gret pardon
And of mony synnis Remyssyon,
Menne calle hit sancta sanctorum ; | but by God's
grace only were
the heads seen. |
| | In the chapel
Sancta Sanctorum
is much pardon. | |

¹ L. inserts: On the mynyster ende ij durrys there bee—
Whan thou art there þou mayst see;—
As oft as thy be opynnyd to thee,
And þan passithe thorowe ony of hem thre,
pleyne Remyssyon þou myght have
of alle thy Synnys yf þou wolte hit crave.

4-4 As ofte as þou passyste one of hem
And entyrst by A-nodyr A-yeen,
And passythe euery of the three,

⁵ grauntyd thee

6-6 Nowe pase wee to sancta sanctorum swythe,
that manrys hart makythe blythe.

In it is a figure of
the Saviour sent
by Christ to the
Virgin

after His Ascen-
sion.
No woman may
go into Sancta
Sanctorum on
account of Eve's
sin.

Every day 7000
years' pardon and
full remission of
sins are to be had.

[Fol. 84, col. 2.]
The Holy Rood
chapel is called
Jerusalem [The
Baslica of Santa
Croce in Gerusa-
lemme]. It was
built

[i shriven, AS.
bescriven, con-
fessed, Som.]

[Fol. 158 b.]

- 464 In þat chapelle shalle no womon com.⁴
 Ther yn ys A saluatowr
 To whom men don gret¹ honour,
 The whyche was sent to our lady
 (Whyle þat she was her² vs by)
 468 From here sone þat ys a-bouen,
 Aftur þe tyme of his³ ascencion.
 * Ther may no wommon entre þor
 By-cause of her þat synned sore ;
 472 She browȝt vs alle to þe qwede
 Tylle cryste on crosse suffered dede,
 Euery day seuen þowsand ȝere
 Of pardon þou may have þere ;
 476 And also ȝyf þou wylt craue,
 Plener Remyssyon þou may haue.

- * At þe chappelle of þe Rode
 Is an offrynge fayr & gode,
 480 † Men calle hyt Ierusalem ;

¹ yee shalle do ² in eorthe ³ affter his

*⁴⁻¹ the hedys of petyr & poule beþe there,
 wele I-closyd vndyr An Awter ;
 And odyr Relikys many one
 been closed in Iren and in stoone.
 who-so is poope of Roome,
 the keyys þer-of with hym dothe nome
 that no man may hem see
 But he hym selffe in presence bee.
 In that chapelle, yf þou wolte crave,
 vii M^l yere þou myghtest have,
 And so many lentiſ more
 yff thou be screffe,¹ þou mayste have soo ;
 And yett theere is grauntyd therto
 the thyrde parte of pennauance vndo.

* the pardone of holy Roode chyrche,
 whiche is the name of þe seyde kyrke,—

† Ierusalem, men clepe hit sertayne,

§ Saynt Elyn hit made with noble mayne,
 And put there-in Relekys fele,
 As I can shewen swythe wele ;
 hit was her house and her socoure
 god to serve withe honowre.

- § Seynt Elene latte make hem.⁴
 Constance þe holy wommon,
 Of kyng constantyne she kam ;
 484 Hys þowȝtur¹ she was, & þat was sene,
 For þorow þe prayr of seynt Elene
 That holy place she² made thus
 In honour³ of þe holy crosse.
 488 4 Pope syluester hit halewede þo,
 And gret pardon he ȝaf þer-to ;
 For eche sonday yn þe ȝer,
 And eche wedenesday, ȝyf þou be þer,
 492 5 Is two þowsand & fyfe ȝere,
 And yche a day on hondred ys þer.⁵
 Relykes þer be mony & fele ;⁴
 The sponge of galle & of eyselle
 496 That⁶ þe Iewes profered cryst to⁷
 When⁸ he sayde scicio ;
 ¶⁹ And a nayle when Ihesu criste was

by St Helena.
 The holy Con-
 stance, Constan-
 tine's daughter,

made it in
 honour
 of the Holy Cross
 Sylvester
 hallowed it,

and every Wed-
 nesday you get
 2005years' pardon,

Its reliques are :

1. The Sponge of
 gall and vinegar
 offered to Christ.

2. A Nail He was

for eche day in that mynystre,
 of pardoune is xxvij yere ;
 Also as many lenttis moo
 Certenly is grauntyd þerto,
 At the hye Awter shalt þou have Also
 fourty yere, and lenttis moo,
 for Anastace, cesar the martyr,
 Bothe were buryede there.

¹ doughtter ² he ³ worshupe

⁴⁻⁵ transposed, and put after scicio, (spelt *sissio*) l. 497. [L. *sitio*, I thirst.]

⁵⁻⁵ An hundyrde yere myght þou have
 of pardone yff þou wylt hit crave,
⁶ is there for sothe to telle
 Whan

⁷ to drynk

⁸ Whan that

⁹⁻⁹ And yet moore I wole the telle :
 there is A coorde In one chapelle,
 Ane highe in the Roofe hit is doo,
 for no man shoulde come þer-too.
 that ylke coorde, they sey hit is,
 with whiche cryste was led to þe crosse I-wys ;
 ¶ And A nayle that smynte cryst Ihesus

[Fol. 159.]

- nailed to the cross with.
3. A piece of Christ's cross, and
4. of the Penitent Thief's cross.
5. The Title written over the cross by Pilate :
'This is Jesus the King of the Jews,'
- and it hangs like a bow by a cross in the middle of the church.
- At St Lawrence's, every day you can get 7000 years' pardon, and Lents too,
[Fol. 84, back, col. 1.]
- through St Stephen's
- 500 504 508 512 516 520
- Don on þe Rode for our trespass ;⁹
And yn þat cherche ys also
Of þe crosse þat he was on Ido,
And of þe tre þat þe þeues¹ henge on by
That of his synnis askede² mercy ;
³ And a titylle of syr pylat,
He may hit Rede þat ys⁴ þer-at,
"Thys ys Ihesu of nazarethe,
Kyng of Iewes, þat þolede⁵ deth ;"
The tytylle ys honged, y wylle not⁶ lye,
By⁷ a crosse þat ys hym bye,⁸
In þe maner of a bowe
In þe myddes of þe kyrke, y trowe ;
In þat maner hit ys do
For no man shulde come þer to.
Of more pardon y wylle þou say
That at seynt laurence ys eche day ;
Seuen þowsand ȝer, & lentones þer-to,
And þe þrydde parte of þy penauns vndo.¹⁰
Pope pelagius,¹¹ þat holy man,
That chyrche to halowe fyrst be-gan,
And graunted þer-to lys pardon¹²
And also goddes¹³ benyson,
Thorow prayres of two martires¹⁴
- whane he suffyrd Dethe for us ;
And the hede of seynt vynsent ;
the clothe of bapetyse whan he was brent.
- ¹ the crosse þat þe theefe ² whan he cryed, Lorde
³ L. inserts :
- the tethe Also there been of seynt blase,
And odyr Relykys many oone,
I cannat telle hem everychone.
- ⁴ made hit Red þat was ⁵ suffyrd ⁶ hyde with-owten
⁷ In ⁸ hangithe hye ⁹ menystre Rooffe
¹⁰ L. inserts :
- In tyme off the Emperoure
kynge constantyne of grete honoure
- ¹¹ honorius ¹² the pardoone he grauntyd to alle Anoone
¹³ there-to his ¹⁴ the holy marter

- Steuen & laurence þat þer lyes.¹
- 524 ² And vnþur þe awter ys made a stone,
There a-bowte þey may gone,
An hole on þis awter þou may fynde ;
Knele down þer with good mynde,
- 528 Putte yn þy heed or þy honde,
And þou shalt fele a swete gronde,
A swete smelle of bodyes þat þer be ²
Here sowles be with god in trinite.
- 532 ³ And ȝyf þou be þer alle þe ȝere,
Eche wednesday yn þat mynster,
Thow may haue of cristes powere
A sowle to drawe out of purgatory fyre.³
- 536 At seynt sympylle, fawstyne, & betrys,⁴
That ben alle martyres of ⁵ cryste.
Seynt sympulle, pope of Rome he was,
And god hym sente a fayr grace ;
- 540 Seuen hondred holy ⁶ bones
He gedered, but not ⁷ at ones,
And yn þat chyrche he dede hem graue,
For ho-so seke hem his sowle he may saue ;⁸
- 544 And he ȝaf pardon to alle þo
That be shryuen & þydlur wylle go,
Fyfe þowsand ȝer ⁹ & more
Thorow prayeres of hem þat lyen ¹⁰ þore.
- and St Lawrence's
prayers.
- In the altar is a
hole :
- put your head in,
and you'll smell
a sweet smell of
boiles whose souls
are with God.
- If you are at St
Lawrence's every
Wednesday, you
can free a soul
from Purgatory.
- St Simplicius,
- the Pope,
- put 700 holy bones
- in his church,
- and gave 5000
years' pardon to
all who are shriven
and visit it.

¹ be there

²⁻² A-bowte the Awter þou shalt goone ;
At every ende þou shalt fynde—
knele there-to yf þou be hende,—
A swete smelle, thoowe hit be derke,
(thorowe grace of crystis owne werke,)
of bodyes that there beryed be

[Fol. 159 b.]

³⁻³ Who-so wole dwelle in halle,
And go eche Daye to seynt lawrence mynstyr,
he may there delyuer with orysone
A sowle owte of purgatory presone.

⁴ In the chirche of fastym, simple, beatrice,⁵ be very Martyrs of Ihesu ⁶ vj M¹ [= 6000] holy mennys⁷ alle ⁸ Sykyr he was that they were savede. (Sowle is in
a later hand.) ⁹ vij M¹ yere of pardon ¹⁰ lygg

- Outside St Julian's
is a stone saying
that 6000 years'
pardon is given
to all whogothere.
- 548 ¹ With-owte þe kyrke of Iulyan²
Ther ys wryten yn a stone
That honoryus, þat holy pope,
That kyrke³ halewede yn his cope,
552 And six⁴ þowsand ȝere he ȝaf to pardon
To alle þo þat þydlur wylle come.⁵

EXPLICIT þE STACIONES OF ROME.

[Here the Cotton MS. ends, but the Lambeth MS. (fol. 160)
continues.]

- At St Eusebius's
556 In the menyster of þat holy preste
that is dere to Ihesu cryste,
Eusebius is there name,—
to telle of hym hit is goode game,—
hit is wryttyn in A stoone
‘I wole the halowe or I goone,’
560 that pope gregory with his hande
that chirche halowed, I vndyristande,
and yave pardoun, I yowe saye,
A C yerys and fourty daye
564 and there-to mo I wole yowe telle
to abate the peyne off helle.
- Pope Gregory
gives 100 years'
and 40 days'
pardon.

¹ Cott. MS. With-owte owte. L. inserts :

Whane he was dede, þer was he grave ;
Cryste his soule kepe and save !
A stoone doþe stande in þe weye
By-twix the chyrehe and martyrs twey,
Seynt Iulyan and seynt vrban,
there was men and women,
In that stoone wryttyn is
grete pardoone, soothe I-wys,
Euery daye in the yere
vij thowesande yere þou myght have there.

² chirche of seynt vyuyen ³ chirche ⁴ thre

⁵ And there-to goddis benysone
lastyng for cuer-more
to alle men that been there.

- and In the chyrche of seynt Iulyan
there is his chykk, and tethe þer-one ;
- 568 A thorne thyrlid in crystis hed,
when he suffyrd for us to be ded,
And odyr Relykys many and dere ;
Go thyddyr and hane vij C yere.
- 572 Anodyr chyrche for-soþe there is,
Of seynt Mathewe worshupe I-wys,
In the Right hande as þou shalt goone
to the chyrche of seynt John :
- 576 An hole Arme of seynt Christofre, goddis knyght, [In a chiste right there is dyght,]
In that same chyrche hit is I-doo,
And grete pardone yeve thertoo,
- 580 for cryste hym selffe there-on stoode.
whan he bare hym one the Floode.
In the chirche of uyght and modeste,
there men mowe have, mooste & leste,
- 584 the iiij^{te} parte of for-yevenes of syn,
what tym he comythe þe chirche with-in.
vij M^l martyrs lyggythe there,
As hit is wryttyn in that mynstre ;
- 588 In tymе of Emperoure Anthony[n]e
that tyrant was, and paynyme ;
this is the vij parte of þy synne ondoone.
At seint mary maioure
- 592 Is A chirche of grete honowre ;
As the hye Auter, hit is seyde,
there is the body of mathewe leyde :
In the chyrche, Anodyr partye,
- 596 lyethe seynt Ierome sykerlye ;
frome the Cyte of Damase,
¹ he was brought in-to þat plase ;
by-foore A plase he was pyght,
- At St Julian's are
his cheekbone,
and a thorn stuck
in Christ's head,
- and other reliques :
the pardon is 700
years.
- At St Matthew's
- is an arm of St
Christopher's,
- on which Christ
stood when the
Saint carried him
[Fol. 160, back.]
- At St Vitus and
Modestus you get
one-fourth of your
sins forgiven,—
- 7000 Martyrs lie
there,—
- and lose one-
seventh of your
sins.
- At St Mary the
Greater
- are buried
Matthew, and St
Jerome, who was
brought from
Damascus, and
put before a place

¹ A long initial letter which looks like I, stands before he.

called the Prae-sepe (boards from the Manger of the Nativity).

At the chapel of St Agas, ten years of pardon are to be had.

Its reliques are,
1. The cloth Christ was put in after His birth;

2. His foreskin when circumcised;
[Fol. 161.]

3. The hay He lay in before the ass;

4. An arm, and
5. a bit of brain of Thomas a Becket;

6. his rochet;

7. An Image of Our Lady,
(see p. 144, l.
886—9.)
which St Luke was about to paint,
but when his colours were all ready, he found one painted

by Angels' hands.

- 600 ‘precepe’ men clepe hit.
vppon his graue lyethe A stoone,
And a crosse is leyde there-one ;
A-bowte that stoone a grate there is
of Irne stronge made I-wys.
- In that plase is A chapelle
of seynt Agas, þou wott hit wele ;
x yere of pardone is grauntyd there,
lygynge there-to evyr-more.
- A lytelle clothe lyethe there too
of whiche cryst was fyrste in do
of his modyr, whan he was bore
to save man that was for-lore.
- of his Flesche the Syrcumisye,
Men hit holdythe of grete pryme ;
And of the hey, more and lasse,
that cryste lay on by-fore þe asse.
- An arme is also there
of seynt thoms the marter,
and A party of the brayne of his hede
- 620 At caunterbury there he was dede,
And Rochet that is goode,—
hit was spongyn with his bloode—
which he had one whan he was take
- 624 for alle holy chirche-is saake.
And An Image sykurly
wondyr fayre of oure ladye ;
seynt luke, whyles he was in londe,
- 628 woulde haue payntyd hit with his hande ;
And whane he hade ordeyinyd hit soo,
alle his colourse there too,
he founde An Image alle Redy,
- 632 Neuer noone syche in eorthe he sy,
with Angellis handis, & nought with his :
the story in Roome wytnessithe this
that is wryttyn every dele

- 636 At the hye awter in A tabylle.¹
there is pardoone, men may see,
of many popys þat there hathe bee ;
vppon the chyrche halydaye
[1 MS. In a tabylle
at, &c.]
- 640 A M^l yere of pardon þou may,
And there-to yff þou wylt more,
the thyrde parte of alle þy lore,
And vii C yere there-too ;
On the Church's
holy day you may
have 1000 years'
pardon,
- 644 wele is hym that thyddyr may goo.
In eche feste of oure ladye,
to þat grauntythe seynt gregorye,
he yaffe therto A C yere of pardone,
and one-third of
your loss [perdi-
tion ?], and 700
years.
- 648 And therto crystis benysone.
In owre ladijs day assumpSIONe
There is than grete pardone ;
frome þat fest tylle Ihesu was bore,
At every feast of
Our Lady
- 652 No daye shalle be for-lore ;
there is xv M^l yere
of penaunce þou shuldyst fulle-fylle here.
you get 100 years'
pardon and
Christ's blessing,
and from her
Assumption
[Fol. 161, back.]
- Anodur chyrche also there is,
till Christmas
- 656 'Pudencyam' hit is clepyd I-wys ;
An holy woman I fynde she was,
Alle fulle fyllyd by goddis grace :
you get as much
as for 15,000 years'
penance.
- the thyrde parte of þy synne
At St Puden-
tiana's
- 660 for-yevenes ther þou myght wynne.
A chyrche yerde is there too
of seynt preselle, men clepe hit soo.
Seynt gregory tellythe [us]
one-third of your
sin is forgiven.
- Seynt gregory tellythe [us]
- 664 that in þat yarde & in þat house
Ben beryed many of thoo,
thre thowesand with-owten moo ;
for eche body þou myght telle,
In St Priscilla's
churchyard,
adjoining,
- 668 O yere and o lent þou myght spelle
of pardon is grauntyd to þe
By prayer of hem þat there bee;
for seynt petyr & seynt poule þat some tyme were,
are buried 3000
bodies,
and for each a
year and a Lent of
pardon are to be
had.

At the chapel
Sancti Pastoris

St Pius [or per-
haps in reality
St Peter]

one Easter

converted 78 souls
to Christianity.

[Fol. 162.]
At St Praxed's
are 1300 martyrs'
bodies buried,

and for them a
year and 40 days'
pardon are grant-
ed and one-fourth
of your penance
is respite.
A part of the
pillar Christ was
bound to, is there.
In Lent you get
double pardon.

Sylvester and
Martin are buried
there.

On the day of St
Peter,
Ad Vineula,

- 672 Bothe were harborowed there.
 A lytelle chapelle yeet there is,
 I-clepyd 'titulus pastoris ;'
 As þou comyst at the chyrche-is ende,
 676 that chapelle þou shalt fynde ;
 The pope of Rome þat was than,
 seynt peius¹ the holy man, i
 the bapetystore there he founde,
 680 and holowed [sic] hit with his honde ;
 And vpon An estyr daye—
 As I telle yowe nowe I maye—
 Syxty soules and xvij there-to,
 684 to Crystyn-dom he brought thoo.
 Of praxed, the holy woman,
 alle the sothe telle I can,
 A thowesande bodyes with-owten moo,
 688 And iij hundyrde there-too,
 In þat place buryed shee—
 her sowelys bethe with cryst so Fre—
 that suffyrd dethe in þat tyme
 692 Of the emperoure Anthonyne.
 pope Innocent, for love of hem,
 graunte tho to alle men
 O yere, and xl dayes there-to,
 696 And the iiij parte of penaunce vndo.
 And there is of the pyllur A party
 that cryste was bounde to sykyrly ;
 And yff þou come in lent to chyrche,
 700 Double pardoone þou myght wyrche.
 there lyethe bodyes of sylvester & seynt martyn,
 the story of Rome wytnessithe hit myne.
 Anodur Day in the yere
 704 of seynt petre men clepythe there
 Ad² vincula in londe,

¹ MS. peius or peuis. Pius it must be; but the stroke for the *i* is the mark used for an *er* contraction. ² M.S. And

- lammasse day þou vndyrstonde,
whan petur was bounde with Irnys grete,
708 As wee in oure bokis Reede,
that days is grete pardoone,
of alle thy synnys remyssyon ;
And every day, yff þou wolt crave,
712 fyve hundyrd yere there þou myght haue,
And so many lentts moo
pope gelasius haþe grauntyd þerto.
there is a pese of the Roode
716 that cryst was on do for oure goode,
And the bed¹ of seynt Martyne,
An holy man þat tholyd pyne ;
In that bed shalle no man lye,
720 for he wole not þat hit be seye,
Ne touche hit with no manis hande,²
for hit is prevy, I vndyrstande.
Suche bed of penaunce I not no moo,
724 to A plase of³ the postyllis twoo—
cryste us kepe owte of woo !—⁴
fyrste of constantyne hit was sett,
And sythen herytykis done hitbett ;
elagius and pope Iohn,
they dede hit Rere vp Anone,
And yave there-to grete pardoone,
for there lyethe many A seynt of grete Renowne, lie
732 phylpe and Iacobe in shryne,
Sent eugenie þe holy vyrgyne,
Seint sabasabyne, wrete wee fynde,
And the tabarde of thomas of Inde :
736 An arme of seynt blase is there,
And odyr relykys many and sere.
two thowesande yere, yf þou wolt crave,
- Lammas Day,
when he was
bound in irons,
is great pardon,
remission of
all sins ; and every
day you can get
500 years' pardon,
and Lents.
- The reliques are :
1. A piece of
Christ's Cross.
2. St Martin's
bed,
in which no man
may lie.
- [Fol. 162, back.]
- In the Church of
the Twelve
Apostles,
(built by Constantine,
destroyed
by heretics,
and rebuilt by
Pelagius and
John.)
- St Philip and
James,
St Eugenia,
St Sabasabinus,
Thomas's cloak,
St Blasius's arm,
&c.
- You may get here
2000 years' pardor,

¹ MS. *hed* ² This line is repeated after the next.³ MS. *of of* ⁴ Seemingly l. 725 should follow 723, and
be followed by a line like 'Now lat us forthe goo.'

and double on
each Apostle's
day.

At St Bartholo-
mew's 1000 years'
pardon.

At St Mary
Rotunda,

on a Sunday in
May

is full remission
of sins.

Agrippa built it
for Sabille's and
Neptune's sake
[really Mars and
Jupiter],
[Fol. 163.]

and called it the
Pantheon,

made a golden
image

called Neptune,

set it high up on
the temple like a
cat,

but it burnt up,
and its brass hat
was b'own to St
Peter's.

- Eche day there myght þou have,
740 And on eche Apostyllis day
this pardoon is dowbyld, I the saye,
 At seynt bartylmewe þou myȝte have
 A thowesande yere yf þou wolte crave ;
744 there lyethe his bodye on þe hye Auter :
 wele is hym that comythe there.
 at seynt mary Rotounde
 there is A chyrche fayre I-founde ;
748 there is wryttyn, I yowe saye,
 In o sonday that is in maye ;
 whan the soneday is I-come,
 there is fulle Remyssyone,
752 And eche daye in the yere
 grete pardoun þou myght have there :
 Agrypa ded hit make
 for sabillis & neptuno-is sake ;
756 Modyrs they were of cursyd men,
 And false fendis folowed hem.
 he yave hit name of pantheon ;
 In alle Rome was syche noone ;
760 A fygur they made of golde Reede,
 More than god they gan hit drede ;
 'Neptune' elepyd hit was I-wys ;
 to leve there-one they were nat wysse ;
764 An hye on the tempylle hit satt,
 And lokyde forthe lyke A katt,
 vpon the Rooffe in an holle
 hit brent as helle cole :
768 vpon his hed A covert of brasse ;
 to seynt petyr blowen hit was
 with A wynde of helle, I trowe,
 for no man myght hit thedwar throwe ;
772 there standythe [hit,] I telle thee,
 by-fore the mynster dor þou myght hit see ;
 the Rose is opyn there he stooode ;

there stondythe, and doþe no goode.

And the pope boneface
was fulle-fyllyd with goddis graco ;
In hym selffe he was dismayed
that mannys soule was so betrayed :
780 to the emperoure Iulius sone he came,
that was forsoþe A wele goode man ;
“that tempylle,” he sayde, “graunt hit me,
I the praye for seynt charyte,
784 that men clepe pantheon, I leve,
that mannys soule hit doþe greve.”
he seyde “take hit euery dele ;
that þou hit have, me lykythe wele.”

Pope Boniface

asked the Em-
peror Julius for
this
[Phocas, A.D. 609.]

Pantheon :

he gave it him.

Boniface assem-
bled the Romans
there,

changed its
name in honour
of Our Lady and
All Saints,

sang Mass, gave
pardons, ordered
the day to be kept
holy,

and that men
should pray there
for the dead.

At St Mary
Transpontine are

788 And the fyrd day of novembur,
pope boneface with harte tendyr
the pepulle of Rome ded calle,
And bade assemble in his halle,
792 In pantheon alle in-same,
for to chaunge þat ylke name
In honowre of oure ladye
and alle halowen þat bethe þer-bye ;
796 this was noster dame la Rounde
In pantheon fyrste I-founde ;
And sange hys mase þat ylke daye,
And yave grete pardone, I yowe saye,
800 And comawndyd all crystyn men
that daye to halowe, for love of hem
that bethe in hevyn with swete Ihesus,
Night and day to praye for us.
804 And on the morowe he hett also
that men shoulde to chyrche goo
to praye for hem that ded bee,
that cryste on hem have pyte,
808 And one us whan wee dye ;
Amen, saythe alle for charyte.
At seynt mary transpedian

two pillars that
Peter and Paul
were bound to.

400 years' pardon
is given for every
visit there.
At the Hospital
of Santo Spirito
you have 7 years'
pardon and one-
seventh of your
penance let off.

At St James on
the River, 300
years' pardon, and
Lents.

[Fol. 164.]

At St Mary
Trastevere 7 years'
pardon.
Two wells that
spout oil on
Christmas day,
are there.

At St Cecilia's 100
years' pardon.

At St Peter and
Paul's Prison

2000 years' pardon
every day.

At St Mary
Nova, 100 years'
pardon.

At St Alexis'

2200 years.

- there been ij pyllars made of stoone
to whiche petyr and poule bounden were
when the levyd in eorthe there.
there they stonde, I telle thee ;
whan þou Art there þou mayste hem see ;
- 812 Eche day yf þou comyste there,
fourre hundyrld yere þou haste there.
At seynt speryte hospytalle,
there men mowe haue, gret and smalle,
vij yere of pardoun,
- 816 820 the vij^{te} parte of penaunce ondone.
At seynt Iamys yppon the flome
Be thre hundyrde yere of pardonne,
824 And so many Lentis moore
for-sothe ben I-grauntyd there.
Att seynt mary tryst-iuere
thowe shalt have sevyn yere :
828 two wellis there bethe, I telle thee,
that sprynggythe oyle, there men may see,
that ylk nyght þat cryst was boore
to save man that was for-loore.
- 832 At sesyle, the holy marter,
thowe myght have A C yere.
At seynt petyr and poullys preson
thowe myght have grete pardonne,
836 840 two thowesande yere, I telle thee,
Eche day yf thowe there bee.
thorowe the vertu of her orysune
A welle sponghe there in prisune,
with whiche water baptysyd were
processe and martuman, crystis dere.
- A t seynt mary la noue þou myght haue
an hundyrle yere if þou wolt craue.
at the chirche of seynt Alext
there wee mowe have, moste & leste,
two thowesande and ij C yere,

- eeche day yf þou comyst there.
- 848 At seynt cosme and Demiave
ijj hundyrd yere þou myght have.
At the chyrche of seynt eustace
there men myght fynde A wele fayre place ;
852 there lyethe he and his wyfie,
and his ij sonnes with-owtyn stryffe,
two thowesande yere þou myght have
eeche Daye yf þou wolte crave.
- 856 nowe passe wee to þe saluator
to whome men dothe grete honowre.
A fygur of god þou myght see,
his face, his crowne, I telle thee ;
860 there myght þou have A M^l yere ;
. Eche day yff thowe be there,
Syx hundred and xxx^t mo, I the telle,
for to Abate the peynys of helle.
- 864 at seynt Sysely the holy marter,
there thowe myght haue A C yere.
the Mawdlene there, I telle thee,
whan þou Art there þou myght see.
- 868 Be-sydes petre-Ad-vincula A chapelle is
of A Saluator worshupte Iwys,
where he delyd his tresoure
to save holy chyrehis honoure :
- 872 of pardon ij thowesande yere
thowe myght have whan þou art there.
At the chyrche of iiij Doctours fyne,
Ierome, gregory, Ambrose, & Austyne,
- 876 At eeche chyrcle yff þou wylt eraue¹
A thowesande yere, þou² myght hit haue.
At seynt lawrence in Damace
there shalt þou fynde A feyre place :
- 880 Eche day yf thowe come there
thowe myght have v C yere.
- At St Cosmas
and Damian's, 300
years.
- At St Eustace's
- 2000 years' pardon.
- Here [or, At the
Church of San
Salvadore] is an
image of the
Saviour giving
- 1000 years'
pardon,
- [Fol. 164, back.]
and 630 years off
your time in hell.
- At St Cecilia's 100
years' pardon.
- At a chapel near
St Peter-ad-
Vineula
- you get 2000 years'
pardon.
- At each of St
Jerome's, Gre-
gory's, Ambrose's,
Austin's,
- 1000 years' pardon.
- At St Lawrence's
- 500 years' pardon.

¹ MS. haue² MS. yf þou

At St Mary
Ara Cœli,

2000 years' and
more.

Here is an
image of Our
Lady made by St
Luke.

Minorites live
there.

At St Mary Merle
[de' Miracoli ?]

you can get 1000
years' pardon.

At St Andrew's
[Fol. 165.]
40 years' pardon.

Believers buried
there

shall not be
damned, however
they have sinned,
but shall be saved.

If you don't
believe me, you
can see it on the
church door.

Of the rest of the
pardon I shall
write day and
night.

Christ grant us
part of it, and His
blessing!

At seynt mary Rochelle

there is many greses, I wete wele ;
884 there is ij thowesande yere & more
to hem that wole thyddyr goo.¹

there is An Image, I vndyrstonde,
of oure ladye þat Lewke wrought with his hondle,
888 I-closed alle withe syluer clere,
I-payngett Abowte withe colours dere ;
there dwellythe Frere menowrse,
And servyn owre ladye with honowrse.

892 At seynt Mary Merle bethe dwellynge
Frere prechourse to Rede and syngē :
Sykyrly there þou myght have
A M^l yere and þou hit crave.

896 At seynt Andrewys holy chyrche sykyrly
Been yeerys grauntyd fulle fourty,
And seynt gregory purchased syche grace,
what man or woman is buryed in þat plase,
900 yf he beleve in god & holy chyrche also,
he shalle not be dampned for nought þat he
hathe doo,

But be saved frome the Payne of helle :
904 this is the sothe that I the telle.
yf þou tryste no þyng to me,

On the chyrche-dore þou mayst hit see.
pardone is there myche moore

908 than I have Reseyned² here byfore,
And that I shalle with alle my myght
there-off wryte boþe day & nyght,
By gode that was of mary boore

912 to save mankynde þat was for-loore,
Graunt vs parte of this pardoone,
And there-withe gyve us his benysonē !

EXPLICIT þE STACIONS OF ROOME.

[Follow: A Medecyne for the Pestylens, &c., The maner to
kepe haukes, &c.]

¹ For fore or fare.

² resigno, I reveal, disclose.

Gande Flore Virginali.

(*Lambeth MS. 306.*)

[Fol. 133.]

- 1** **Gaude.** the flowre of *virgynyte*,
In hevyn thou hast a *principalite*
Off worship and honowre ;

4 Thi blys is more in dignite
Then alle the saynt*is* that euer may be
Or aungelis in hevyn towre !

Gaude flore virginali.

- 2** **Gaude.** goddys spouse so deere !

9 Was there neuer sonnye day so cleere
Nor of so grete lyght !
There myght neuer son shyne heere

12 As thou fylist heuyn empere
With bemys that ar so bryght !

Gaude sponsa cara dei.

- 3 **Gaude.** vessel of *virtue* & grace,
16 I-Crowned quene in that place
Where thy sonne is kynge !
Angels alle in his presence
Ar vndyr thyn obedyence,
20 And do the worshippynge !

Gaude splendens vas virtutum.

- 4** **Gaude** modyr and mayden fre,
Throw the bonde of charyte
24 To god so holy and knytte,
That what so euer thi askyng be,
Alle the holy trynite
Ful goodly grauntyth the hitte.

Gaude nexu caritatis.

**Gaude
mater
miserorum.
(MS.)**

- 5 Gaude** frute of alle flowres !
 For who so euer the honowryth
With preyour nyght or day,
 32 The fadyr of heuyn, of his godhed
 He graunt them to ther mede
 The blysse that lastyth aye !

Gaude virgo, mater pura.

Hail, mother of
Christ,

who sittest next
the Trinity !

Hail, maiden
pure,

whose seven Joys
shall never cease.

Amen.

- 6 Gaude** the modyr of cryst iesu,
 37 So gracyous and ful of vertu
 That for thi holynesse
 So highe arte nowe in dignite !
 40 Thowe sitteste next the trinite
 In grete honowre and blysse.

Gaude virgo, mater Christi.

- 7 Gaude** mayden clene and pure,
 44 Euyr beynge secure and suere
 That these yoies seuyn
 Shalle neuer swage nor sesse,
 But euermore endure and encresse
 48 While god regnyth in heuyn. Amen.

Scriptus Anno Domini 1508 per
 D. T. Mylle.

Regina Celi Letare.

[*Lambeth MS. 306, fol. 132, back.*]

[The thick letters mark the red ones of the MS.]

Regina celi letare. alleluya.

quiā quem meruisti portare. alleluya.

resurrexit sicut dixit. alleluya.

4 **o**ra pro nobis deum. alleluya.

In ista antiphona **alleluya** accipitur iiii
diuersis modis. **P**rimū alleluia. lauda deum
creatura. **S**ecundū salus. vita. lux. **T**ercium.
8 saluum me fac deus. **Q**uartum idem est. **quiā**
pater, et filius, et spiritus sanctus.

Regina celi le - ta - re

Quene of hevyn, make thou myrth

Queen of heaven,

12 **a**lleluya. lauda deum natura.

And prayse god wyth alle thy myght.

praise God.

quiā quem meruisti portare.

For of the. he toke his byrth.

Of thee He took
His birth.

16 **a**lleluya. salus. vita. lux

That is. heele. lyfe. and lyght.

He rose from
death.

resurrexit **sicut dixit**

he rose from deth. so sayde he

20 **a**lleluya. Saluum me fac deus.

Saue vs god. in neðe moste

Pray for us.

ora pro nobis deum.

Pra for vs the tryntyte.

24 **a**lleluya. pater et filius et spiritus sanctus

Fader. and sonne. and holy goste.

Quia Amore Langueo. (PART I.)

(THE VIRGIN'S COMPLAINT BECAUSE MAN'S SOUL IS WRAPPED IN SIN.)

[*Lambeth MS. 853, ab. 1430 A.D.*]

[Page 4.]
As I gazed at the moon, methought I saw a Queen on a throne, lamenting because man's soul was wrapped in sin.

[Page 5.]
She said, "I am his advocate and mother, why should I despise him tho' he falls from me ?"

I languish with love.

I wait and long for the time when he will

ask mercy;

let him speak, and I will save him ; he never prayed, but I forgave him.

- I**N a tabernacle of a tour,
I As y stood musynge on þe moone,
 A crowned queene moost of honour
 4 Me þouȝte y siȝ sittinge in trone.
 Sche made hir compleynt bi hir oone,
 For mannis soule is wrappid in synne :
 "Y may not leue mankynde a-loone,
 8 Quia amore langueo.
- I** loke for loue of man my broþir
 I am his avoket on euery wise,
 I am his moder, y can noon oþir,
 12 Whi schulde y my dere child dispise ?
- ¶** þouȝ he me wraþþe in diuerse wise,
 þoruȝ freelte of fleisch be falle me fro,
 ȝit muste y rue til þat he rise,
 16 Quia amore langueo.
- I** abood & abide with greet longynge,
 I loue & loke whanne man wole craue,
 I pleyne me for pitee of pinyng ;
 20 Wolde he aské merci, he schulde it haue ;
 Seie to me, soule, y schal þee saue ;
 Bid me, child, & y wole goo ;
 Praiedist me neuere, but y forgaue,
 24 Quia amore langueo.

- M**oder of mercy y was for þee made :
 Who nedip mercy but þou a-loone ?
 To ȝeue grace & merci y am more glade
 28 þan þou to aske ; whi nyst þou noon ?
 ¶ Whanne seide y nay ? tel me to whom !
 Neuere ȝit to freend ne foo !
 Whanne þou askist not, þan make y moon,
 32 Quia amore langueo.

For him I was
made Mother of
Mercy.

I am more glad
to give than he to
ask ;

[Page 6.]

and when he asks
not, I moan.

- O**wrecche, in þis world y loke on þee
 Whanne y se þee trespass day bi daye
 Wiþ leccheri aȝen my chastite,
 36 With pride aȝen my meeke aray.
 ¶ My loue abidiþ þee ; yra is away ;
 Mi loue þee calliþ, & þou stelist me fro ;
 ȝit sue to me, synner, y þee pray,
 40 Quia amore langueo.

I see him sin day
by day in lust and
pride.

But still my love
awaits him; anger
is away. Sue to
me, sinner, I pray.

- M**y sone was outlawid for þi synne,
 His body was beten for þi trespass,
 ȝit prickiþ it myn herte þat so nyȝ my kynne
 44 þat so schulde be disesid, a sone, a-las !
 ¶ Mi sone is þi fader, his moder y was,
 He soukide my pappis ; he loued þee so,
 He is deed for þee ; myn herte þou has,
 48 Quia amore langueo.

My son was
beaten for thee ;

that pricks my
heart.

He is thy father,
and died for thee.
But yet with love
I languish for
thee.

- ¶ My sone deede for þi loue,
 His herte was persid with a spere
 To bringe þi soule to heuene aboue,
 52 For þi loue so diede he here.
 ¶ þerfor þou must be to me moost dere,
 Siþen my sone loued þee so ;
 þou praiest to me neuere but y þee here,
 56 Quia amore langueo.

[Page 7.]
 To bring
thee to heaven
my son died,

and to me thou
art most dear ;

I languish with
love for thee.

My son will for-
give thee if I
pray :

so ask me mercy
and be saved.

I languish with
love for thee."

- M**y sone haþ grauntide me for þi sake
Euery merciful praier þat y wole haue,
For he wole no veniaunce take
60 If y aske mercy for þee, but þat y schal haue.
 ¶ þerfor axe þou merci, & y schal þee sauе,
With pitee y rue vpon þee so,
I longe for mercy þat þou schuldist craue,
64 Quia amore langueo."
-

Quia Amore Langueo. (PART II.)

(OR CHRIST'S COMPLAINT FOR HIS SISTER, MAN'S SOUL.)

[Follows the last poem, as a continuation.]

[Page 8.]

- I**n a valey of þis restles mynde
I souȝte in mounteyne & in myde,
Trustynge a trewe loue for to fynde.
4 Vpon an hil þan y took hede ;
 ¶ A voice y herde—& neer y ȝede—
In huge dolour complaynyng ȝo,
“ Se, dere soule, how my sidis blede,
8 Quia amore langueo.”

- V**pon þis hil y fond a tree,
Vndir þe tree a man sittynge,
From heed to foot woundid was he,
12 His herte blood y siȝ bledinge :—
 ¶ A semeli man to ben a king,
A graciouse face to loken vnto ;—
I askide whi he had peynynge,
16 He seide “ quia amore langueo.”

- I** am true loue þat fals was neuere,
Mi sistyr, mannis soule, y loued hir þus ;
Bi-cause we wolde in no wise disceuere,
20 I lefte my kyngdom glorious.

Quia Amore Langueo.

(From the Song of Solomon.)

[MS. Univ. Lib. Camb. Hh. 4. 12, fol. 41 b. Handwriting
of the latter half of the 15th century.]

- I**N the vaile of restles mynde,
I sowght in mownteyn & in mede,
trustyng a treulofe for to fynd ;
4 vpon an hyll than toke I hede,
a voise I herd (and nere I yede)
in gret dolour complaynyng tho,
“ see, dere soule, my sydes blede
8 *Quia amore langueo.*” ¹

In the vale of
Restless Mind
I sought for a
true lover ;

- ¶** Vpon thys mownt I fand a tree,
vndir thys tree a man sittynge ;
from hede to fote wondyd was he,
12 hys hert blode I saw bledyng ;
a semely man to be a kyng,
a graciouse face to loke vnto.
I askyd hym how he had paynyng,
16 he said, “ *Quia amore langueo.*”

and found a man
[Christ] sitting
under a tree, and
bleeding.

I asked him
whence his pain.

- ¶** I am treulove that fals was neuer,
my sistur, mannys soule, I loued hyr thus ; ²
by-cause I wold on no wyse disceuere,
20 I left my kyngdome gloriouse ;

He said, It is for
love of My sister,
man's soul ;

¹ Solomon's Song, ii. 5 and v. 8 (Vulgate).

² Sol. Song, iv. 9.

- ¶ I purueide for hir a paleis precious ;
 Sche fleyth, y floowe, y souȝte hir so,
 I suffride þis peyne piteouȝis
 24 Quia amore langueo.

[Page 9.]

- M**y fair spouse, & my loue briȝt,
 I saued hir fro betynge, & sche haþ me bet ;
 I cloþid hir in grace & heuenli liȝt,
 28 þis bloodi scherte sche haþ on me sette,
 ¶ For longynge of loue ȝit wolde y not lette ;
 Swete strokis are þese ; lo,
 I haue loued hir euere as y hir het,
 32 Quia amore langueo.

- I**crowned hir wiþ blis, & sche me with þorn ;
 I ledde hir to chaumbir, & sche me to die ;
 I brouȝte hir to worschipe, & sche me to scorn ;
 36 I dide her reuerence, & sche me vilonye.
 ¶ To loue þat loueþ, is no maistrie ;
 Hir hate made neuere my loue hir foo,
 Axe me no questioun whi,
 40 Quia amore langueo.

[Page 10.]

- L**oke vnto myn hondis, man !
 þese gloues were ȝoue me whan y hir souȝte ;
 þei ben not white, but rede & wan,
 44 Onbroudrid with blood my spouse hem brouȝt.
 ¶ þei wole not of, y loose hem nouȝte,
 I wowe hir with hem where-euere sche go ;
 þese hondis for hir so frendlī fouȝte,
 48 Quia amore langueo.

- M**erueille nouȝte, man, þouȝ y sitte stille ;
 Se, loue haþ sched me wondir streite,
 Boclid my feet, as was hir wille,
 52 With scharp naile, lo, þou maiste waite.

I purueyd hyr a place full preciouse ;
she flytt, I folowyd, I luffed her soo ;
that I suffred thes paynes piteuose

for whom I suffer
because I lan-
guish with love.

24 *Quia amore langueo.*

¶ My faire love and my spouse bryght,

[Fol. 42.]

I saued hyr fro betyng, and she hath mebett ;
I clothed hyr in grace and heuenly lyght,

I saved my love
from beating, and
she wounded Me
thus.

28 this blody surcote she hath on me sett ;
for langyng, love I will not lett,
swete strokys be thes, loo ;

I haf loued euer¹ als I hett,

[! MS. ouer]
I have ever loved
her as I promised.

32 *Quia amore langueo.*

¶ I crownyd hyr with blysse, and she me with
thorne,

I led hyr to chambre, and she me to dye ;

I was kind to her,
and she scorned
Me ;

36 I dyd hyr reuerence, and she me velanye.
to love that loueth, is no maistrye,
hyr hate made neuer my love hyr foo ;
ask than no moo questions whye,

but her hate has
not made Me her
foe.

40 but *Quia amore langueo.*

¶ I loke vnto myn handys, man !

Behold, O man,
My hands ; they
are bleeding and
pallid ;

thes gloues were geuen me whan I hyr sowght ;
they be nat white, but rede and wan,

44 embrodred with blode my spouse them bowght ;
they wyll not of, I lefe them nowght,
I wowe hyr with them where euer she goo ;
thes handes full frendly for hyr fowght,

I woo her with
them ever.

48 *Quia amore langueo.*

¶ Maruell not, man, thof I sitt styll,

[Fol. 42 b.]

my love hath shod me wondyr strayte ;
she boklyd my fete as was hyr wyll

My love hath
fastened my feet
with nails ;

52 with sharp nailes, well thow maist waite !

¶ In my loue was neuere desaite,
 Alle myn humours y haue opened hir to,
 þere my bodi haþ maad hir hertis baite,
 56 Quia amore langueo.

In my side y haue made hir neste ;
 Loke in ! how weet a wounde is heere,
 þis is hir chaumbir, heere schal sche reste,
 60 þat sche & y may slepe in fere.

¶ Heere may sche waische, if ony filþe were,
 Heere is sete for all hir woo ;
 Come whanne sche wole, sche schal haue chere,
 64 Quia amore langueo.

[Page 11.]

I wole abide til sche be redy,
 I wole hir sue if sche seie nay ;
 If sche be richilees, y wole be gredi,
 68 And if sche be daungerus, y wole hir *prai*.

¶ If she wepe, þat hide y ne may,
 Myn armes her hired to clippe hir me to ;
 Crie oonys ; y come : now, soule, asay,
 72 Quia amore langueo.

I sitte on þis hil for to se fer,
 I loke into þe valey my spouse to se ;
 Now renneþ sche awayward, ȝit come sche me
 neer,
 76 For out of my siȝte may sche not flee.

¶ Summe wayte hir *prai* to make hir to flee,
 I renne bifore, and fleme hir foo ;
 Returne my spouse aȝen to me,
 80 Quia amore langueo.

Fair loue, lete us go pleye !
 Applis ben ripe in my gardayne,
 I schal þee cloþe in a newe aray,

in my love was neuer dissait,
for all my membres I haf opynd hyr to ;
my body I made hyr hertys baite,
56 *Quia amore langueo.*

I made My body
her heart's bait.

¶ In my syde I haf made hyr nest,
loke in me, how wyde a wound is here !
this is hyr chambre, here shall she rest,
60 that she and I may slepe in fere.
here may she wassche, if any filth were ;
here is socour for all hyr woo ;
cum if she will, she shall haf chere,
64 *Quia amore langueo.*

The wound in My
side is her nest ;

here may she
wash herself.

¶ I will abide till she be redy,
I will to hyr send or she sey nay ;
If she be rechelesse, I will be redy,
68 If she be dawngerouse, I will hyr pray.
If she do wepe, than byd I nay ;
myn armes ben spred to clypp hyr to ;
crye onys, “ I cum ! ” now, soule, assaye !
72 *Quia amore langueo.*

I will wait till :
she be ready.

My arms are out-
spread to embrace
her.

¶ I sitt on an hille for to se farre,
I loke to the vayle, my spouse I see ;
now rynne she awayward, now cummyth she
narre,
76 yet fro myn eye syght she may nat be ;
sum waite¹ ther pray, to make hyr flee,
I rynne tofore to chastise hyr foo ;
recouer my soule agayne to me,
80 *Quia amore langueo.*

[Fol. 43.]
I sit on a hill
[Calvary] to see
far.

Some await their
prey, but I run to
chastise her foe
[Satan].

¶ My swete spouse, will we goo play,
apples ben rype in my gardine ;²
I shall clothe the in new array,

Come, spouse,
into My garden ;

¹ MS. “ make,” corrected to “ waite.” ² Sol. Song, iv. 16.

84 þi mete schal be mylk, hony, & wiyn.

[Page 12.]

¶ Fair loue, lete us go digne,

þi sustynaunce is in my crippe, lo !

Tarie þou not, my faire spouse myne,

88 Quia amore langueo.

Iff þou be foul, y schal þee make clene ;

If þou be sijk, y schal þee hele ;

If þou moorne ouȝt, y schal þee meene ;

92 Whi wolt þou not, fair loue, with me dele ?

¶ Foundist þou euere loue so leel ?

What woldist þou, spouse, þat y schulde do ?

I may not vnkyndeli þee appele,

96 Quia amore langueo.

What schal y do with my fair spouse,

But abide hir of my gentilnes

Til þat sche loke out of hir house

100 Of fleischli affeccioun ? loue myn sche is.

¶ Hir bed is maade, hir bolstir is blis,

Hir chaumbir is chosen ; is þer non moo.

Loke out on me at þe wyndow of kyndenes,

104 Quia amore langueo.

[Page 13.]

My loue is in hir chaumbir : holde ȝoure pees,

Make ȝe no noise, but lete hir slepe :

My babe y wolde not were in disese,

108 I may not heere my dere child wepe.

¶ With my pap y schal hir kepe.

Ne merueille ȝe not þouȝ y tende hir to ;

þis hole in my side had neuere be so depe,

112 But quia amore langueo.

Longe þou for loue neuere so hiȝ,

My loue is more þan þin may be ;

- 84 thy mete shall be mylk, honye, & wyne ;¹
now, dere soule, latt us go dyne,
thy sustenance is in my skrypp, loo !
tary not now, fayre spouse myne,
thy meat shall be
milk, honey, and
wine ;
tarry not.
- 88 *Quia amore langueo.*

- ¶ yf thou be fowle, I shall make clene,
if thou be seke, I shall the hele ;
yf thou owght morne, I shall be-mene,
If thou be foul, I
will make thee
clean ;
- 92 spouse, why will thou nowght with me dele ?
thow fowndlyst neuer love so lele ;
what wilt thou, sowle, that I shall do ?
what wilt thou, o
soul of man, that
I shall do ?
I may of vnkyndnes the appele,
- 96 *Quia amore langueo.*

- What shall I do now with my spouse ?
abyde I will hyre iantilnesse,
wold she loke onys owt of hyr howse
O that she would
look out of her
house of flesh !
- 100 of flesschely affeccions aud vncلنnesse ;
hyr bed is made, hyr bolstar is in blysse,
hyr chambre is chosen, suche ar no moo ;
Her bed, her
bolster, is in
heaven.
- 104 *Quia amore langueo.*

- ¶ Long and love thou neuer so hygh,
yit is my love more than thyñ may be ;
thow gladdyst, thou wepist, I sitt the bygh,
Though thou love
much, yet I love
more.
- 108 yit myght thou, spouse, loke onys at me !
spouse, shuld I alway fede the
with childys mete ? nay, love, nat so !
I pray the, love, with aduersite,
Must I always
feed thee, O
spouse, with
child's meat ?
- 112 *Quia amore langueo.*

- ¶ My spouse is in chambre, hald ȝowre pease !³
make no noyse, but lat hyr slepe ;
My spouse sleeps;
wake her not ;

¹ Sol. Song, v. 1.² *Id.* ii. 9.³ *Id.* ii. 7 and viii. 4.

þou wepist, þou gladist, y sitte þee bi,

116 ȝit woldist þou oonys, leef, loke vn-to me !

¶ Schulde y alwey fede þee

With children mete ? nay, loue, not so ;

I wole preue þi loue wiþ aduersite,

120 Quia amore langueo.

Wexe not wery, myn owne wijf !

What mede is it to lyue euere in comforþ ?

In tribulacioun y regne moore rijf

124 Ofttymes þan in disport.

¶ In wele & in woo y am ay to supporte ;

Myn owne wijf, go not me fro !

þi mede is markid whan þou art mort,

128 Quia amore langueo.

- my babe shall sofre noo disease,
 116 I may not here my dere childe wepe,
 for with my pappe I shall hyr kepe ;
 no wondyr thowgh I tend hyr to,
 thys hoole in my syde had neuer ben so depe,
 120 but *Quia amore langueo.*

My love shall
suffer no discom-
fort :

no wonder though
I tend her.

- ¶ Wax not wery, myn owne dere wyfe,
 what mede is aye to lyffe in comfort ?
 for in tribulacion, I ryñ more ryfe
 124 ofter tymes than in disport ;
 In welth, in woo, euer I support ;
 than, dere soule, go neuer me fro ;
 thy mede is markyd, whan thou art mort,
 128 in blysse ; *Quia amore langueo.*

[Fol. 44.]

What reward is it
to live in comfort
always in this
life ?

Thy true reward
is after death, in
heaven.

FINIT.

The Complaint of Criste.

[Lambeth MS. 306, ab. 1460-70 A. D., fol. 145, written in 8-line stanzas, though to l. 135 it is in 12-line ones.]

*Christ's First
Complaint against
man.*

[¹ MS. *thus thus*]

"My people, why
art thou so cold
to Me

Who have done all
for thee,

have made thee
like to Me,

putting all My
works in thy
power!

I delivered thee
from Pharaoh,

I dried the Red
Sea for thee,

[Fol. 145, back.]

This is the comepleynt off god
Fro man to man that he haþe bouȝte,
And thus¹ he seyethe to here Ateynt,
"Myne owne pepulle, what haue yee wrought
5 that thowe to me Art so feynt,
And I thy love so sore have sought ?
In thyn Answer no thyng þou peynte
8 to me, By-cause I knewe þy þought.

"Haue I nat Do alle that me oughte ?
have I lefft ony thyng be-hynde ?
why wrathyst þou me ? I greve þe nougħt ;
12 why arte thowe to thy Frende onkynde ?
I shewed the Love ; and that was seene
whane I made the lyke to me ;
On erthe my werkis bothe quyk & grene,
16 I put hem vndyr in thy poweste.

"And frome pharos (that was so keene)
Of egypt I delyuerd thee,
I kyllyd hym and his by-deene.
20 the Red see for the in to flye,
I bad that hit drye shoulde bee ;
I seassid the water and the wynde,
I ledde the ouer, and made þe Free :
24 why art thowe to thy freende onkynde ?

Goddis owne Complaynt.

“WHI ART THOU TO THI FREEND VNKINDE?”

[*Lambeth MS. 853, ab. 1430 A.D., fol. 81, written without breaks.*]

- T**his is goddis owne complaynt
 To euery man þat he haþ bouȝt,
 And þus he seiþ to hem ataynt,
 4 “ Myne owne peple, what han ȝe wrouȝt
 ¶ þou þat to me art so faynt,
 And y þi loue so fer haue souȝt ?
 In þine answere no þing þou paynt
 8 To me ; for whi, y knowe þi þouȝt.
 ¶ Haue y not doon al þat me ouȝt ?
 Haue y left ony þyng bihynde ?
 Whi wraþþist þou me ? y greue þee nouȝt ;
 12 Whi art þou to þi freend vnkinde ?

- I**schewid þee loue, & þat was sene
 Whanne y made þee lijk to me ;
 On erþe my werkis ¹ bothe quycke & grene,
 16 I putte hem vndir in þi poste.
 And fro farao—þat was so kene—
 Of egypt y delyuered þee,
 I killid him & hise bidene.
 20 þe reed see atwo to flee
 ¶ I bad, þat drie it schulde be ;
 I ceessid þe watir & þe wynde,
 I ledde þe ouer, & made þee free :
 24 Whi art þou to þi freend vnkinde ?

[¹ Page 82.]

I fed thee with
angels' food,

and shed My
heart's blood
for thee !

I bound Myself
to unbind thee;

I gave thee a place
in Paradise;

and yet thou
sinnedst and
agreedst with
mine enemy !
He put thee down.

No friend hadst
thou bnt Me, torn
on the Cross.

I loved thee,

and thou slewest
Me !

Yet turn to Me,
come home again!
I will welcome
thee.

“ And xl yere in wyldurnesse
with angels foode I the Feed ;
Into the londe of grete Ryches,
28 to schewe the love, there I the led.
to do the more of kyndenes
I toke þe kyndely, and nothyng dred,
I lefft my myght, ant toke mekenes,
32 And my harte bloode for the I bled.

“ Thy soule to save, this lyffe I led,
I bounde my selffe þe to onbynde,
thus with my woo thy nedis I spedē ;
36 why art thowe to thy frende onkynde.
for the in paradyse I ordeynnyd A plase ;
fulle Ryche was thyn enfeftment ;
howe myght þou me þus dispysē ony more,
40 than to breke my cmaundement ?

“ And to synne In vij Maner wyse,
and to myne Enemy so soone Assent !
he put the Downe, thowe myghtyst nat Ryse ;
44 thy strenkythe, thy wytt, A-way is went !
poore, naked, shamed, and shent,
that Frendeshype myghttest þou nat fynde,
But me that on the Roode was Rent ;
48 why art þou to thy frende onkynde ?

“ Man, I love the ! whome Lovyst thowe ?
I am þy frende ; why wolt þou feyne ?
I for-yave, and þu me slewe :
52 ho hath departyd oure lowe A tweyne ?
Turne to me ! by-thenke the howe
thowe haste go mys ! come home Agayne !
And thowe shalt be as welcome nowe
56 As he that synne never ded fayne.

And fourti ȝeir in wildirnes
 Wiþ aungelis fode y þee fedde ;
 Into þe lond of greet richesse,
 28 To schewe þe loue, y þee ledde.
To do þe more of kyndenes
 I took þi kinde, and noþing dredde,
 I lefte my myȝt, & tooke meekenes ;
 32 Myn herte blood for þee y bleed.
Thi soule to saue þis lijf y ledde,
 I boond my silf þee to vnbinde,
 þus with my wo þi nedis I spedde ;
 36 Whi art þou to þi freend vnkinde.

[Page 83.]

For þee y ordeyned paradijs ;
 Ful riche was þin enfeffement ;
 How myȝtist þou me ony more dispise,
 40 þan to breke my comaundement,
T And synne in seuene maner of wise,
 And to myn enemy so soone assent ?
 He putte þee down, þou myȝtist not rise ;
 44 þi strengþe, þi witt, awei is went !
T Pore, nakid, schamed, & schent,
 þat frendship myȝtist þou noon fynde
 But me þat on þe roode was rent ;
 48 Whi art þou to þi freend vnynde ?

O Man, y loue þee ! whom louest þou ?
 I am þi freend ; whi wolst þou feyne ?
 I forȝaf, & þou me slouȝ :
 52 Who haþ departide oure loue a tweyne ?
T Turne ²to me ! biþinke þee how
 þou hast goon mys ! come hoom ageyne !
 And þou schalt be as weelcome now
 56 As he that synne neuere dide steyne.

[2 Page 84.]

[Fol. 146.]
Mary I forgave,
and Thomas ;

I grant thee bliss,

for nothing was
ever so dear to me
as man.

To ease thy soul
I was uphung;

I was thy comfort
in thy distress.
[† These lines are
repeated by mis-
take.]

Why art thou to
thy Friend un-
kind ?

Wounding Him
every day anew,

following Vice,

persecuting the
Poor,

tempting Him,

“ Wayte what ded Mary Mawdeleyne,
And what I seyd to thomas of Inde ;
I graunte the blysse, why lovys þou peyne ?

- 60 why art þou to thy Frende onkynde?
of A Frende the fyrste preffe
Is love, & drede, & nought displease.
there was neuer thyng to me so leffe
- 64 As mankynde that nought may peasse.

“ For the I suffyrdre grete repreffe :
In hyghe hevyn thy soule to easse
I was on-hanged as A theeffe ;

- 68 thowe dedest the deede, I had þe disease.
thowe canst me neyder thank nor pleasse,
Ne do goode deede, ne haue me in mynde ;
I am thy leche in thy Disease,
- 72 thowe cannyst me nowder thanke nor pleasse, †

“ Ne do goode deede, we have in mynde, †
I am thy leche in thy diseasse, †

- Why art thowe to þy Frende on-kynde ?
76 vnkynde,—for thowe kyllyd thy lorde,
And euery day þou woundedyst hym newe,
for thowghe wee ben brought to oone Acorde,
In conunaunt, wreche, þou art one-trewe,
- 80 And Redy also to Resorte,

“ To folowe vyces and sle vertu ;
Alle Rybawdry thowe canste reporte,
And Day by daye hit to Renewe ;

- 84 And redy also to pursewe
the poore peepulle with sleyghtis blynde ;
thowe shalt owte of this worlde remeve ;
why art thowe to thy Frende onkynde ?

- 88 “ The devylle me temptyd neuer but thrye,
But þou me temptyst frome day to daye

¶ Waite what y dide to marie maudeleyne,
 And what y seide to thomas of ynde ;
 I graunte þee blis, whi lovest þou peyne ?
 60 Whi art þou to þi freend vnkinde ?

Of a freend the first preef
 Is loue wiþ drede, & nouȝt displesse.
 þere was neuere þing to me so leef
 64 As mankinde þat nouȝt may pese.
 ¶ For þee y suffride greet repreef :
 In hiȝ heuene þi soule to ceese
 Y was an-hangid as a þeef ;
 68 þou dedist þe dede, y hadde þe disese.
 ¶ þou canst me neuere þanke ne please,
 Ne do no good dede to haue me in mynde ;
 Y am þi leche ¹ in þi disese,
 72 Whi art þou to þi freend vnkinde ?

[¹ Page 85.]

O vnkinde ! for þou haste slayn þi lord,
 And euery day þou woundist me newe,
 For þouȝ we ben brouȝt to oon acoord,
 76 In couenaunt, wrecche, þou art vntrewe,
 ¶ And redy also to resorte
 To folewe vicis & flee vertu ;
 Al ribaudie þou canst reporte,—
 80 Woo is him þat þi wraþþe may not eschewe !—
 ¶ And redi also to pursue
 þe poore peple with sleȝtis blynde.
 þou schalt out of þis world remewe
 84 Bi-cause þou art to þi freend vnkinde ?

Pe deuel me temptide neuere but þrie,
 But þou me temptist from day to day

with curses, to
take vengeance.

Thou wouldest bet-
ray me worse
[Fol. 146. b.]
than Judas did,

and bind me too,
hadst thou power
o'er Me as I o'er
thee.

And yet I bought
thy love full dear:

I gave thee My
heart and blood.

Unfaithful
homager, thou
servest my foe;

but whilst thou
dost I will shut
thee out.

Man, think
whence thou
camest:

how I may put
thee down!

Have pity on My
sufferings,

and yield thy Will
wholly to me.

whythe cursyng affter vengeaunce to crye,
to styr my wrathe þou wylt assay,

92 thowe woledyst, and ony woulde me by,
Wele worsse than Iudas me be-traye ;
at my werke þou haste e[n]vye ;
that wele me woo, is to þy paye.

96 “ *A*nd thowe me myghtyst, as I þe maye,
wele byttrly thowe woldyst me bynde ;
I for-yave, and þou seyest nay,
why arte thowe to þe frende onkynde?

100 I have bought thy love fulle dere :
Onekynde ! why for-sakis þou myne ?
I yave the myn hart & bloode in Fere
Onkynde ! why wolt þou nat yeve me þyne ?

104 “ *T*hewe art on-kynde homagere,
for with my Fo þou makest me fyne ;
thowe servyst me with febulle chere ;
to hym thyn hart wolte fully enclyne.

108 And I am lorde of blysse and pyne,
and alle thyng may I lousse & bynde,
Ayenst the wole I my yatis tynde
Alle whyle þou arte to þy frende onkynde.

112 “ *M*an ! by-thenk the what þou Arte,
fro whens þou come, & wheder þou mone,
for thowze þou to-day be in hele & quarte,
to-morowe I may put þe A-doune.

116 lett mylde mekenes melt in þyn hart,
that þou Rewe on my passyone,
with my woundis depe and smarte,
with crosse, naylys, spere, & crowne.

120 “ *L*et god and discretione
thy wyll holy vp to me sende :

- Wif cursynge, aftir venieaunce dooþ crie,
 88 To stire mi wraþþe þou wolt a-saye,
 ¶ þou woldist, & ony wolde me bie,
 Weel worse þan iudas me bitraie ;
 At my werk þou hast enuye,
 92 þat weel ne woo may þee noon paye.
 ¶ For & þou ouer me myȝtist, as y ouer þee may,
 Weel bittirli þou woldist me bynde :
 I forȝaf, & þou seiest naye ;
 96 þus y am freend, & þou vnkynde.

[Page 86.]

- I haue bouȝt þi loue ful dere :
 Vnkinde ! whi forsakist þou myn ?
 I ȝaf þee myn herte & blood in fere ;
 100 Vnkinde ! whi nyl þou ȝeue me þin ?
 ¶ þou art an vnkynde omagere,
 For with my foo þou makist þi fyn ;
 þou servest me with febil chere ;
 104 To him þin herte wolt hooli enclyne.
 ¶ And y am lord of blis & pyne,
 And al þing may y lose ' & bynde,
 Aȝen þee wole y my ȝatis tyne
 108 Al þe while þou art to þi freend vnkynde.

[1 Page 87.]

- M**an ! biȝinke þee what þou art,
 From whens þou come, and whidir þou art boun,
 For þouȝ þou to-day be in hele & quart,
 112 To-morewe y may putte þee doun.
 ¶ Lete mylde & meekenes melte in þin herte,
 þat þou rue on my passiouȝ,
 With wide woundis depē & smerte,
 116 Wiþ crosse, nailis, spere, & crowne.
 ¶ Lete drede & good disresiouȝ
 þi wil holli up to me send :

Man's First Answer.

Lord, we have deserved hell fire.

[Fol. 147.]

Chastise us for our sins, but let no fiends chase our souls.

Mary! help us!

Alas for our unkindness!

thowe hast wyttys & Reasone,
And yff þou wylt, þou mayst be kynde."

- 124 "A! lorde, A-yeenst the wee wole nat plette,
for as þou wouledyst, hit is, and was,
And wee have deservyd helle hete,
But nowe wee yelde us to thy grace.

- 128 "Wee wole boowe, and thowe shalt bete,
And Chastice us, lorde, for oure trespass,
And lett mercy for vs entrete
that neuer no feondis oure soweles chase.

- 132 A! blysfulle lady, fayre of face,
helpe! for wee been fer be-hynde;
that wee nowe with weepynge crye 'alas,
for that wee were to oure frende onkynde.'"

EXPLICIT [in a later hand. The original goes right on with the continuation.]

Christ's Second Complaint.

My people,

why servest thou
Satan?

I loved thee so,

I made thee last
that thou mightest
want nothing;

Thus oure gracijs god, prince of pyte,
whos myght, whose goodenes, neuer by-gan,
at whose wylle alle by-hovythe to bee,
Compleynnyng hym thus to synfulle man :

- 140 "Myne owne pepulle, Answer me,
Excuse thy selffe yf þou can :
what haue I trespassyd vnto the ?
thowe for-sakyst me, þou servyst Sathan.

- 144 "Mane! suche A loue to the I hade !
this worlde in vj dayes whan I wrought,
thou was the last thyng that I made
By-cause I woulde þou wantyd nought.
148 what thyng the myght helpe or glade,
[2 lines wanting.]
to thy be-hoffe alle forthe is brought.

- 120 þou hast fyue wittis & reasoun,
And if þou wolt, þou maist be kynde."

A ! lord, aȝens þee wole we not plete,
For as þou wolt, it is, & was ;
We han deserued helle hete,

- 124 But now ²we ȝeelde us to þi grace.

[2 Page 88.]

¶ We wolen bowe, & þou schalt bete,
And chastice us, lord, for oure trespass,
And lete merci for us entrete

- 128 þat neuere no feendis oure soulis chase.

¶ A ! blissid lady, fair of face,
help ! for wee be fer bihynde ;
þat wee wiþ weepynge moun crie, alas !

- 132 For that we were to oure freend vnkinde." A-M-E-N.

Christ's own Complaint,

"MAN, MAKE AMENDIS OR þOU DIE."

(OTHERWISE CALLED THE REMORSE OF CONSCIENCE.)

- T**hus oure gracious god, prince of pitee,
whos miȝt, whos goodnes, neuere bigan,
At whos wil al bihoueþ to be,
4 Compleyneth him þus to synful man :
" Myn owne peple, answere ȝe me,
Excuse þi silf if þat þou can :
what haue y trespassid vnto þee
8 þat þou forsakist me, & seruest sathan ?

[Page 193.]
(Margin of MS.)
God.

- " **M**an ! such a loue to þee y hadde !
þe world in sixe daies whanne y it wrouȝt,
þou were þe laste þing þat y maad
12 By-cause y wolde þee wantid nouȝt.
What þing myȝte þee helpe or glade,
What þat þou nedidist durst nouȝt be souȝt ;
Foul, fische, al þing þee to glade,
16 To þi bihouette al was forþ brouȝt.

[Page 194.]

I gave thee power,

[¹ MS. *comyng*] and Free-will

to choose the good and leave the ill.

Then serve Me ! [¹ MS. *thy.*]

But thou dost not;

thou never once said'st thanks.

[Fol. 147, back.]

Repent before thou diest !

A Second Man's Answer.

Lord, mercy ;

I acknowledge my treachery and sin.

I want words to express Thy kindness:

I have deserved the pit of hell.

But Thou knowest how frail man is,

“ More ouer I yave the suffraunt [powste] that alle Bestis shoulde bowe þe vntylle

152 I made the also lyke to me,

And yaffe the connyng¹ of Fre wylle, me to serve, that thowe myght see, god chese the goode, and leve the ylle.

156 I ax no thyng Agayne of the

But be my¹ servaunt, as hit is skylle.

“ But vnto this, takyf thowe no tent

thowe wyrchyst A waye fulle onkyndely,

160 Aloone one-lefully that love is lent ;

thy hart be-holdythe nat hevyn one hye, For alle the goodenesse I have the sente, The lyst nat onys to saye gramercye.

164 In tyme comyng lest þou Repent,

Man ! make Amendis or þou dye.”

A crysten soule conseyyvd with synne Resceyvyd in consyence þis compleynt ; he fylle downe flatt with dulfulle synne, And seyd, “ lorde, mercy, souerayne seynt ! I, moste vnkynde wreche of mankynne, I knowelege I am thy traytur atteynt ; 172 this wykkyd lyffe that I lyve in, I may hit nat frome þy knowyng glent :

“ I want wordis and Also wytte, of thy kyndenes to carpe A clawse ;

176 Alle that I haue, þou gave me hytt

Of thy goodenesse with-owten cause ; thowe I have grevyd the, and do yeett, thowe thy benefittis nought with-drawes ;

180 I haue deserved to haue helle pytt,

So haue I levyd Ayenst thy lawes.

“ but, lorde, þou knowest mannys febullnes, howe Frelle he is, and haþe been aye,

- ¶ More ouer y ȝafe þee souereynte
 þat alle beestis schulde bowe þee vntille ;
 I made þee also lijk to me,
 20 And ȝaf þee kunnynge and free wille,
 Me to serue þat þou myȝtist se,
 To chese þe good, and leue þe ille.
 Y aske no þing aȝen of þee
 24 But be þi souereyn, as it is skille.

- ¶ But vnto þis, takist þou no tent,
 But wriþist awey ful vnkindely,
 On loue onleefful þi loue is lent ;
 28 þin herte biholdiþ not heuen an hiȝ,
 For of al þee good y haue þee sent,
 þou list not to seie oonys gramercy.
 In tyme comynge lest þou repente,
 32 **Man ! make Amendis or þou dye."**

[Page 195.]

- A** Cristen soule conceyued with synne
 Receyued in conscience þis compleynt ;
 Fallyng doun flat with doolful dynne,
 36 And seide, " lord, mercy, moost souereyne seynt !
 I, moost vnkinde wretche of mankyne,
 Y knouliche y am þi traitour atent ;
 þis wickid lijf þat y lyue ynne,
 40 Y may it not from þi knowynge gleynt :

Man.

- ¶ I want wordis and also witt ;
 Of þin kindenes to carpe oon clause ;
 Al þat y haue, þou ȝau me it
 44 Of þi goodnesse wiþ-outen cause ;
 þouȝ y haue greued þee, & do ȝitt,
 þou þi benefetis not wiþdrawis ;
 I haue deserued helle pitt,
 48 So haue y lyued aȝens þi lawis.

- ¶ But, lord, þou knowist mannis febilnes,
 How freel he is, & haþ ben ay,

[Page 196.]

growing as grass,
fading like hay.

Thy power is so
great that Thou
canst destroy
this world

except Thou
shewest mercy.

Have mercy, then
I will amend.

[Fol. 148.]
*Christ's Third
Complaint.*
Man, I give thee
health and fair-
ness, and with
these thou dost
the devil's delight

and lechery.

Thou studiest
dress,

as if to amend the
making of thee.

Think what ven-
geance came for
lechery in Noah's
time,

- 184 for thouȝe the sowle have thy lyknesse,
Man is but lothesum eorthe and claye,
In synne conseuyed, and wrechchydnes,
And to the soule Rebelle Alleweye.
188 furst A man growys As A gras,
And Afftyr-warde welkythe as flowre or hay.

- “ sithe man is than so frelle A thyng,
And thy power so grete in kynde,
192 this worlde, man, aye twynkelynge
thowe maye distroye, noone may defende,
with that god mercy wole meenge,
and to my soule gostely þou sende ;
196 Sore me Repentythe my mys-levyng ;
Mercy ! lorde ! I wole A-mende.”

“ **M**an, I sende the bodily helthe
that thowe shouldest spend hit in my
servyce,
fayrenes and Also feturs fele :
But, man, what doste þou with alle this ?
thowe doest the delytys of þe devylle,
thy delyte is to me to dispysye,
204 thowe levyst A lecherous lyfe one-lelle,
frome yere to yere þat lyst nat to A-Ryse.

- “ Thowe stodyest affter more Araye,
And makest gret cost on clothynge,
208 to make the semely, as who shoulde saye
thowe cowdest Amend thy makynge.
thowe cannyst Dyght the Rychely day be day
to steere the peopulle to synnyng,
212 thy wrechhyd wylle þou folowyst alle daye ;
what ende syn hathe, thowe thenkyst nowght.¹

“ In noyes tyme, by-cause of synne—
for lechery In Especyalle—

¹ The rhyme requires *no thyng*.

- For þouȝ þe soule haue þi lijknes,
 52 Man is but wlatsum erþe and clay,
 In synne conceyued & wretchidnesse,
 And to þe soule rebel alwey.
 First a man growith as dooþ a gras,
 56 And anoon after welewith as flouris of hay.

- ¶ Siȝen man is þan so frell a þing,
 And þi power, lord, is so fer ykend,
 þis world, in an iȝes twynkeling
 60 þou maist distroie, noon may defende.
 Wiþ þi riȝt, lord, mercy mynge,
 And to my soule goosteli salue þou sende,
 Sore me repentiþ my mys-lyuynge,
 64 **For, merciful lord! y schal amende."**

- "**A** Man, y ȝaf þee bodili hele
 þat þou schuldist it spende in my seruice,
 Fairnesse also, and feturis fele :
 68 But, man, what doist þou with alle þeise ?
 þou doist þe delicis of þe deuel,
 þi delite is me to dispise,
 þou lyuest a letcherouse lijf vnleel,
 72 From ȝeer to ȝeer þou list not rise.

[Page 197.]

- ¶ þou studiest aftir nyce aray,
 And makist greet cost in cloþing
 To make þee semeli, as who schulde say
 76 þou cowdist ameende my making.
 þou atirist þee richeli day bi day,
 To stire þe peple to synnyng,
 þi wrecchid wil þou folewist alway ;
 80 What eende synne haþ, þou þinkist noþing.

- ¶ In noes tyme, by-cause of synne—
 And for letcheri moost in special—
 What veniaunce came þanne to mankynde !

and on Sodom and
Gomorrah.

Thinkeſt thou
My myght is less
than it was then?

I am merciful
now; make
amends ere thou
die!

*Man's Third
Answer.*
I know ſin muſt
be puniſhed,
but Thy mercy
exceeds my miſ-
deeds.

[Fol. 148 b.]

I have not ſerved
Thee;

I have miſſpent
my youth

in gluttony and
lechery;

I deſerve to dwell
in endleſs woe.

But, Lord, thou
forſakeſt no re-
pentant ſinner,

- 216 what vengeaunce cam þan to mankyn !
Save viij persowenys they were drowenyd alle.

Of sodome and gomer the ought to meene,
howe I made fyre and brymston falle

- 220 frome heven on men that bade there-in ;
for synne were diſtroyed boþe grete & ſmalle.

“ Man, wenyst thowe my myght be leſſe
than hit was than, or ellis I

- 224 hathe nat as myche wykkydnesſe
As whan I smote ſo ſpiteouſely ?
But yett I wylle thy fawtes Redrefſe,
thooewe I nowe ſpare for my mercy ;
228 Man, thenke vpon my Ryghtwysnes,
And make A-mendis or that þou dye.”

“ **I** wott wele, lorde, þou Ryghtfulle arte,
And þat synne muſt be ponyſſhed need,
But o thyng holdythe hope in myn harte,
that mercye paſſithe my mysdede ;
I knowe wele I may nat with-starte,
I have ſo doone, I ought to dreede.

- 236 With beaute and with bodily quarte
to ſerve the I toke noone heede.

“ I haue myſſpendyd my yonge age
In synne, and wantonnehed alſo,

- 240 I haue been ſlowe and lovyd outerage ;
A gloton, A lechur, I was bothe to.
I am worthy noon odyr wage
But for to dwelle in eendeles woo ;
244 Alas ! why haue I been ſo outerage,
And ſervyd the fende þat was my Foo ?

“ But, lorde, in holy wrytt Rede wee
that þou for-sakyst no wrechhyd wyght

- 248 that leuythe his syn and turnythe to the,

- 84 Saue .vij. persoones drowned were al.
 On sodom and gommor þou ouȝte to mynne,
 How y made fier & brymstoone falle
 From heuene on men þat abood þerynne ;
 88 In synne were distroied boþe greet & smal.

¶ Man, wenest þou now my myȝt be lesse

[Page 198.]

þan it was þanne ? or ellis y
 hate not so myche wickidnesse

- 92 As whanne y smoot so spiteouscli ?
 But ȝit y wole þi fautis redresse
 þouȝ y now spare for my mercy ;
 Man, þinke vpon my riȝtwijsnesse,
 96 **And, man, make amendis or þou die."**

"**I** Woot weel, lord, þou riȝtful art,
 And þat synne mote be ponyschid neede,
 But oon þing holdiþ in hope myn hart,
 100 þi merci passiþ my mysdeede ;
 I knowe weel y may nat with-start,
 I haue so doon, me ouȝte to drede.
 With bewte & with bodily quart
 104 To serue þee y took noon hede.

¶ I haue mysplendid my ȝong age

In synne, & wantownesse also,
 Y haue be slow, and loued to rage ;

- 108 A glotoun, a letchour, y was boþe two.
 I am worþi to haue noon oþir wage
 But for to dwelle in eendelees woo ;
 Alas ! whi haue y ben outrage,
 112 And serued þe feend þat was þi foo ?

[Page 199.]

¶ But, lord, in hooli writh rede we

þat þou forsakist no wretchid wiȝt
 þat leueþ his synne & turneþ to þee,

and I now turne to
Thee,

252

and will fight
against my flesh;

I will suffer what
punishment
soever Thou
sendest.

256

260

And I to the turne have tyght.
fulle prowde and Rebelle haue I been,
But I wele meke me to my myght,
frome hens forwarde I purpose me
A-yenst myn owne flesche to fyght.

“ My Flesche to felle I wole faste,
My louys to travelle I wole sende,
And thorowe thy grace I am nat A-gast,
what sorowe or sykenes to me þou sende,
to suffyr whyle my lyffe wole laste ;
for vtyrly to this Entent,
to ponysche þat I haue trespassed,
Mercy, Ihesu, I wole Amende.”

*Christ's Fourth
Complaint.*
Man, I gave thee
wealth,

and with part
thou mightest
have relieved the
sick and woe-
begone;

[Fol. 149.]

268

“ **M**an, I haue sende þe syluer & gollde,
And alle the welthe within þy woone,
to susteyne the and thyn houssolde,
And with the Resedewe many one
tho myghtyst þou haue yonge and olde
that been diseassyd and woo-by-goone ;
My servauntis suffyr hunger and colde,
Releffe of the yeet haue I noone.

but thou givest
with a heavy
heart,

fearing to fall into
poverty.

But at Doomsday

thou shalt give
account,

272

276

280

“ yff þou yeve for my love A ferthyng,
thowe doest hit with An hevy harte,
In almys dar þou Do nothyng
for Drede þou falle in pouerte,
In wordis and in vayne spekyng,
what euer þou wastyst, mery þou arte ;
Of suche I wole haue Rekenyng ;
A Domys day þou shalt nat starte.

“ than shalt þou yeve A-counte fulle strayte
howe thowe come by thy goode, eche dele,
wheder with trouthe or Dyssayte,

- 116 And y to turne to þee have tiȝt.
 Full proud and rebel haue y bee,
 But y wole meeke me *in* my siȝt,
 From hens forward y purpose me
 120 Aȝen myn owne fleisch to fiȝt.

- ¶ My fleisch to feble y wole faste,
 Mi boonis to traueile y wole bende,
And þoruȝ þi grace, y am not agast,
 124 What sorewe or sijknes to me þou sende,
 To suffre whilis my lijf may laste ;
 For vttirli to þis y wole entende,
 To pony sche þat y haue trespass,
 128 **Mercy, ihesu, y wole amende."**

- "**M**An, y haue sente þee siluer and golde,
 And al þe welþe withinne þi woon,
 To susteine þee and þin householde ;
 132 *And* with þe residue, manye oon
 þou myȝtist han holpe, ȝong & colde
 þat ben disesid and woo-bigoon ;
 My seruauntis suffren hungir & coolde,
 136 Releef of þee ȝit haue þei noon.

[Page 200.]

- ¶ If þou ȝeue for my love a ferþinge,
 þou doist it *with* an heuy harte ;
 In almesse þou darist ȝeue no þing
 140 For drede þou schuldist falle *in* pouerte.
 In wordis and in veyn spekyng,
 what euere þou waastist, þou myrie art ;
 Of such y wole haue rekenyng,
 144 On doomysday þou sehalt not starte.

- ¶ þanne schalt þou ȝeue accountis ful streite
 How þou come to þi good, euery deel,
 Wheþir þou it wan *with* trouþe or *with* disceite,

and as thou hast
wrought, so shalt
thou fare.

And howe þou spendyst hit, evylle or wele.
Noone odyr grace than afftyr wayte :
As þou haste wrought, so shalt þou fele.

No pounds then
will profit thee, but
a pure conscience,

284 “ what shalle than prophyte þi gowne purfylled,

Poundes and markes of the I perle ?

A clene conscyence shalle þat daye

More prophyte be, & more sett bye,

288 than alle thy muke and alle þy moneye
that euer was, or shalle be vndyr þe skye.

than wole nat helpe plete nor playe,

for ar Right-wole than Deme shalle I :

and no pleas.

292 And there-for whyle þat þou may,

Make Amendis or þou dye.”

Make amends,
then, ere thou die.

*Man's Fourth
Answer.*

Lord, I have
grieved thee,

but leave not my
soul in the cave of
hell.

[Fol. 149, back.]
I will cut off my
wastefulness and
vainglorious
expenditure,

300

304

308

which would have
earned me reward
if spent in

“ **I**wote wele, lorde, frome yere to yere
fulle gretely grevyd the I have ;

that I wete wele ; nor, þy mercy were,

My modyrs wombe hade be my grave.

for what profytthe my levyng here

But þou wolt affter-warde me save ?

But Ihesu, as þou boughttest me dere,

Leve nat my soule in helle Cave !

“ My waste expensis I wylle with-drawe,

Nowe sertayne waste wele colyd þei be,

for þou were spent my boste to blowe,

My name to bere by londe and ssee.

wele I wott me thought nat trewe

with many A man of my cuntre ;

yff they me mett, they me nat knewe,

Ne neuer yett harden speke of me.

“ fondely haue I wrought & wyrchyd on wyse ;

I myght haue gotten myche meede

312 had I spent hit in goddis seruyce,

- 148 *And how þou spendist it, yuel or weel.
Noon oþer grace þanne aftir waite :
For as þou hast wrouȝte, so schalt þou feele.
What schal þanne profite þi gowne y-pleite,
152 Poundis or markis þat ȝe of þe peple peeke ?*

[Page 201.]

- ¶ A clene conscience schal in þat day
More profit, & be more sett by,
þan al þe muk & þe money
156 þat euere was or schal be vndir þe sky.
þanne wole not helpe to plete ne pray,
þerfore, as riȝt wole, þanne deime schal y :
And þer-fore, man, whilis þou may,
160 **Man, make amendis or þou die."**

- "**I** Woot weel, lord, from ȝeer to ȝeer
Ful greetli greeued þee y haue;
þat y wolde neer þi mercy were,
164 My modirs wombe had be my graue.
For what profitiþ my lyuyng heere
But y myȝte aftirward be saaf?
But ihesu, as þou bouȝtist me deere,
168 Lete not my soule come in helle caaf !

Man.

- ¶ My waast expensis y wole with-drawe;
Now, certis, 'waast' weel callid þei be,
for þei were spent my boost to blowe,
172 My name to bere boþe on londe & see.
Weel y woot me dare not trowe,
þouȝ many a man of my countree,
If þei me mette, þei me not knowe,
176 Ne neuere ȝit herde speke of me.

[Fol. 201.]

- ¶ Fonnedli haue y wrouȝt as a wretche vnwijs
Where y myȝte haue gete me myche meede
Had y it spend in god-is seruyee,

almsdeeds :

but now all my surplus

I will spend on the needy ;

I will visit the sick and those in bonds,

and give them all I can.

Have mercy ! I will amend.

Christ's Fifth Complaint.

Make amends by doing alms, and taking no vengeance.

Now thou oppressest the Poor;

[Fol. 150.] but thou buildest churches and mendest roads.

Banish falseness from thee.

Moths eat thy clothes, and the poor go bare :

On men diseisyd and alm̄ys deede.

But thorowe thy grace I wylle A-Ryse, for, haue I and myne oure bare mede,

316 with the Remnaunt, lorde, at þy devyse, the poore, the nakyd, to cloþe & ffeede.

“ Syk men that lyen in goddis bondis, they haue no syluer for to spende,

320 And prisonners bounden with fete and hondis, Offt for to vesyte I wylle hem Amende, what I see howe hit with hem stondis, Suche as I haue I shalle hem fynde ;

324 But, lorde, lett þy worke be þy bondis ; A, mercy, Ihesu, I wylle Amende ! ”

Man, yff thowe wylt Amendis make, Do thyn Almes with thyne owne goode, And wayte þou wyrke no man wrake, to venge Anodyr manys goode.

yff thowe ontrewly frome one take, And there-with fynde xl. her goode ;

332 Suche sacrefysis I for-saake, they been to me as sowre as soote.

“ the poore peopulle þou doest opresse with flyghtis & wylys many also :

336 thowe makyst chyrches, and syng messes, thowe Amendyst wayes men on to go ; and some men ban the, & some men blesse : Wheder shalle I here of theese twoo ?

340 yff þou wolt haue graþe as þou thenkis, lett falsnes be Flemyd the froo.

“ the mothes that thy clothys etys, and þou lettest poore men go bare,

344 thy drynkis soweren, þou mouledest metis

- 180 On men diseesid, and almesdeede.
 But þoruȝ þi grace, lord, y wole rise ;
 For haue y or myne oure bare neede,
 with the remenaunt, lord, at þi dyuyse,
 184 þe poore & nakid y wole cloþe & fede.

¶ Sijke men þat liggen in god-is boondis,
 þat han noo siluer for to spende,
 And prisoners bounden feet and hondis,
 188 Ofte for to visite y wole to hem tende :
 Whanne y se how it with hem stoondis,
 Such as y haue y schal hem sende ;
 But, lord, lete þese werkis be þi sondis ;
 192 For, merciful lord, I wole amende !”

[Page 203.]

- God. “ **M**An, if þou wolt amendis make,
 þan do þin almes of þin owne good,
 And waite þou worche no man wrake,
 196 to venge anothir man-is mood.
 And þou vntruli from oon take,
 And þerwith fynde fourty her foode,
 Al suche sacrificis y forsake,
 200 For þei ben to me as sour as sood.

- ¶ þe poore peple þou doist oppresse
 Wiþ sleitis and wilis ful manye also :
 þou makist chirchis, and doist singe messe,
 204 And mendist weies, men on to go ;
 And sum men þee banne, & summe blesse :
 Which schal y heere of þeise two ?
 If þou wolt haue grace as þou doist gesse,
 208 Lete al falsnes be fleemyd þee fro.

¶ þe moþbis þat þi cloþis ete,
 And þou letist poore men go bare,
 þi drinkis þat sowren, & þi mowlid mete

[Page 204.]

thy ill-gotten
goods cry for
vengeance on
thee.

- where-with the febulle myght wele fare.
 thy Rustes þat thy syluer ffreete,
 thy goodis that evylle goston are,
348 they cryen vpon the vengeance grete,
 there-for to spylle yeet I þe spare.

Thou withholdest
thy servants'
dues;

- “with-holdyn hem A-yenst the Ryght
 thoowȝe thy servauntis vpon þe crye ;
352 And, man, offtymes þou hast me hyght
 thowe woulde Amende, & leve folye.
 thowe spekyst soore by day and nyght,
 thowe brekyst couinaunt contenually,
356 yett is me lothe with the to fyght ;
 yett make Amendis, man, or þou dye.”

yet I am loth to
punish.
Make amends.

[The MS. runs on with p. 186, and transposes Man's Answer opposite, to the end, pp. 194 and 196.]

- 212 Wherwith þe febil myȝte weel fare,
 þe rust þat þi siluer doiþ freete,
 þi goodis þat yuel gote are,
 þei crien vpon þec veniaunce greete
 216 þee for to spille, but ȝit y spare.

¶ With-holden hire aȝen þe riȝt
 Of þi seruanntis vpon þee crye ;
 And, man, ofte tyme þou hast me hiȝt
 220 þou woldist amende, & leue folie ;
 þou spekist faire boȝe day & nyght,
 þou brekist couenaunt contynuely ;
 Me is ful looþ wiþe þee to fight,
 224 þerfore make amendis, man, or þou die ! ”

- Man. “ **S**weete lord, y may not aȝen say,
 Y haue not holden þat me hette :
 Y greeued þee greetli euery day,
 228 Y do not as y am in dette ;
 I wolde do weel ; but, welle-away !
 Wiþ enemyes y am euere bisette !
 Whanne y wolde þee faynest pay,
 232 My fleisch is þe first þat wole me lette.

[See the corresponding passage
of the other version from line 487
to the end, pp. 194 and 196.]

Lord ! I have
grieved Thee.

[Page 205.]
I would do well,
but am beset with
enemies. My
flesh hinders me.

- ¶ Euere þe fattir þat y it feede,
 Euere þe freischer it is my foo,
 ȝit y muste bere it a-boute nede,
 236 Ful febil it is, it wole me sloo.
 þe world, þe feend, me beede,
 Sumtyme with weeble, sumtyme with woo ;
 What may y do with a welkid wede
 240 To fiȝte aȝen þree enemyes soo ?

The fatter I feed
it, the more it
fight against me.

The world and
the devil tempt
me too.

How can I fight
these three foes ?

¶ Whanne y enforsoȝe me oþir whilis,
 And þinke y wolde lyue a trewe lijf
 And forsake alle batailis & gilis,

When I strive to
live a true life



- 244 **þe** world biddiþ me bataile blijf,
And, but y wole vse wrenchis & wilis,
þe comoun uoice is y schal not þrijf.¹
Summe at me mowis, summe at me smylis,
248 *And counten me but a kynde caitif.*

the world bids me
fight, and the
common voice
mocks me.
[*1 The other ver-
sion ends here,
l. 508, p. 196.]*

- ¶ But y þinke, not-withstanding þis,
To forsake falsnes wiþ-outen eende,
To restore aȝen þat y took mys,
252 *And to paie my dettis fair and hende ;*
And whanne y haue ȝeuен eche man his,
As resoun is, þanne wole y spende,
And ȝeue myn almes þere nede is ;
256 **Mercy, ihesu, y wole amende.”**

[Page 206.]
Nevertheless I
purpose to
forsake sin, to
restore all falsely
gotten goods, pay
my debts,

and give alms to
all who need
them.

- God. ‘**M**An, y sente þee kindeli in-siȝte
Of vndir-stondyng, skil, & witt,
To rewle þi silf bi resoun riȝt ;
260 More-ouer þou hast holi writh
þat cheerli schewiþ þee goostli liȝt
How þou schuldist deedli synne with-sett,
And how þou me please myght :
264 What eiliþ þee, man, þin iȝe to schett ?

Christ's Answer.]
Man, I sent thee
understanding
and Holy Writ
to show thee how
to resist sin.

- ¶ Wordli richesse, & rial repaire,
Iewels, and þingis, and myrþe of iolite,
Fischis, beestis, briddis of þe eir,
268 þese þinkiþ þee semeli for to se.
If þo þingis þat schulen perische & paire,
Vnto þi sighte þus semeli bee,
Weel maist þou wite y am weel faire
272 Of whom ech þing haþ his bewte.

If worldly riches
and jewels,
and birds

seem comely to
thee,

[Page 207.]

thou may'st well
know that I am
fair, of Whom all
have their beauty.

- ¶ But, man, as þou wittlees were,
þou lokist euere dounwarde as a beest ;
It heeuyeth þee of me to heere,

But thou ever
lookest downward
like a beast, and
delightest in

*Man's Fifth
Answer.*

I cannot answer ;
only cry for
mercy.
Man is worse than
reasonless beasts.

“ **S**wete Ihesu, answer I [ne] can,
But oft I crye mercy *with* hart stable ;
Alas for woo ! why is man
wele worse than beste onresonable ?
Alle bestis sithe this worlde by-gan
In kyndely wyrchynge be durable,
364 Save onely I off wyttys wanne,
that wofulle many dedis dampnable.

I was made to
know my Maker,

[Fol. 150, back.]
but have minded
only trifles :

“ I, man, was made to knowe my maker
And to love hym ouer alle thyng ;
368 And I, A wreche, was neuer maker
to cache kynde knowyng of my kynge ;
to tryfyllis have I be tent taker.
A songe for sorowe wele may I syng,
372 for hade I of syn be for-saker,
of cryst shoulde I have hade knowynge.

my spirit's eye
has been blinded
with covetous-
ness ;

“ My gostely than blysefulle off duste,
Curssyd covetyse hathe so blyndedyd me,
376 they been shotyn *with* ffleschely luste,

- 276 Foule speche is to þee a feeste.
I coumforþe þee and make þe cheere,
And þou aȝenward louest me leest ;
I calle þee to me zeer and zeer,
280 ȝit wolt þou not come at my requeest.
foul talk.
I am kind to thee
and call thee, and
thou
wilt not come.

- ¶ As from þi foo þou from me flees,
Y folewe faste, and on þee crye,
þou wrappist þee wiþ vanytees,
284 And þinkist my speche is but folie :
For þing þat nouȝt is þou wolt leese¹
My ioie þat lastiþ euere eendeleesly.
Man, ȝit leue vice, and vertu chese,
288 And amendis make or þou die.”
Thou fleest from
Me, and wrappest
thyself in
vanities, losing
for nought my
[1 MS. *leesee.*]
endless joy.
But, man, leave
vice and amend
ere thou diest.

- Man. “ **S**Weete ihesu, answere noon y can,
But ofte cry mercy with herte stable :
Alas for woo! whi is a man
292 weel worse þan a beeste vnresonable ?
Alle bestis siþen þis world bigan
In kindeli worchinge ben durable,
Saaf oonly I, of wittis wan,
296 þat haue doon manye dedis ful dampnable.
- [Page 208.]

- ¶ I, man, was made to knowe my maker
And to loue him aboue al oþir þing ;
And y, a wrecche, was neuere waker
300 To catche kinde knowing of my kyng ;
To triflis y haue be a greet tent taker.
A song of sorewe weel may I syng,
For hadde y of synne ben a verri forsaker,
304 Of crist schulde y haue had knowyng.

¶ Mi goostli iȝen ben ful of dust,
Cursid eouoitise haþ so blyndid me,

[I gay? 'Arayn,
or to make
honeste. Orno,
adorno.'Pr. Parv.]

but help me, Lord,
with penance to
cleanse my sight.

than hevenly thyngis may I noone see.
But, lorde, thowze I have been onest,¹
thorowe helpe of thy Benyngnyte
I hope to Rube A-waye the Ruste
with penaunce frome my gostely syhte.

Henceforward I
will learn Thy
law, and keep Thy
Ten Commands.

384

" And where that I haue A-fore this
My worldelly synnys spente,

frome hens forwarde my purpose is
to lerne thy lawe to my lyvys ende.

thy x comaudentis I-wys,

hem for to kepe I wylle me bende,

388

And there as I haue doone A-mys,
Mercy, Ihesu I wylle Amende."

Mercy! I will
amend.

*Christ's Sixth
Complaint.*
Man, I have
showed thee
mercy oft,

" Man, my mercy, yf þou it mende,
I have the hit shewed in many wyse
392 Sythen the tyme that þou fyrst synned
Ayenst myne hest in paradyse.

In helle preson when þou were pynyd
for doyng of the develys devyse,
owte of thy teene for to be tenyd,
Mercy and love þe holpe or this.

have helped thee
from hell;

396

for thee have
taken flesh,

" Mercy was thyn advocate cheffe
that I for the tooke Flesche & bloode ;

400

loue made the to me so leffe
that I for the was Rente on Roode ;
I suffyrde dethe to chaunge þy greffe,
And In-to helle than dounre I yeede ;
404 I brought þe to preeffe to the blysse :
Man ! I haue been thy frende fulle goode.

and suffered on
the Cross.

[Fol. 151, back.]

I became poor to
make thee rich,

408

" I be-gan poore, the Ryche to make ;
to make the whyte, I was made Rede ;
my sorowe, my syknes, made the to slake,

- þei ben blood schoten with fleischli lust,
 308 þat heuenly þingis may y noon se.
 But, lord, þouȝ y haue ben vniust,
 312 ȝit þoruȝ þe help of þi benignite
 I hope to rubbe aweye þe rust,
 With penaunce, from my goostli yȝe ;

[Page 209.]

- ¶ And where þat y haue to-fore þis
 My witt in wordli þingis spende,
 From hens forþward my purpos ys
 316 To leerne þi lawe to my lyues eende.
 þi ten comaundentis, so haue y blis,
 Them for to kepe y wole me bende ;
 And þere as y haue a-fore doon mys,
 320 Now, merci, God, y wole amende.”

- “ **M**An, my merci, if þou it mynned,
 Y haue schewid it þee on many wise
 Siþen þat tyme was þat þou first synned
 324 Aȝens my precept in paradijs.
 In helle prisoun whane þou were pynned
 For doinge of þe deuelis deuyce,
 Out of þat prisoun for to be twynned,
 328 Mercy and loue þee halp ; þinke on þese.

- ¶ Mercy was þin aduoket cheef
 332 þat y for þee took fleisch & blood ;
 Loue made þee to me so leef
 þat y for þee was rent on roode ;
 I suffride deeþ to chaunge þi greef,
 And vnto helle þan doun y ȝoode ;
 Y brouȝte þee to blis from repreef :
 336 þus haue y be, man, þi freend ful good.

[Page 210.]

- ¶ I bicame poore, þee riche to make ;
 To make þee whiȝt, y was made reed ;

I was bound to
break thy bonds.

My hunger booke the blysfuller brede.

I bonde my selffe, þy bondis I braake ;
to gett thy lyffe I suffyrd dede ;

412 what shoulde I do more for thy saake ?
to hele thy foote, hurt was my hede.

For thee I am
ready to die
again, I love thee
so !

“ yff þou thynk I myght more do
for thy saake, saye, I am Redy
416 to dye A-yeen, yff neede were there-too,
Suche loue, man, to the haue I.

And thou wilst not
love Me !

I hyght the myrthe & Ioyes moo,
But þou Art thy moste Enemy,
420 for nought that I do but þou wylt so ;
Man ! make Amendis or thowe dye.”

Man's Sixth Answer.

Lord, when I
think on Thy
death and
wounds,

[Lines 424 and
425 are trans-
posed, and 425
repeated
wrongly.]

I feel my heart is
harder than iron.

“ **L**orde, whan I thynke on þy pouerte,
and how wylfulle þou were and fayne ;—
to sle my syn þou were slayne,—
to suffyr for me woundis smarte ;
And howe wylfulle þou were and fayne ;
harder than Iren is my harte
428 that hathe no pyte of thy Payne !
Euer the kynder to me þou arte,
the more vnkynder I am A-gayne.

Why shouldst
Thou be slain for
Thine enemy ?

“ why wouledyst þou, lorde, be slayne for me ?
432 than Am I thyne Enemye moste vnhende,
Sithen no man hathe more charyte
than deethe to suffyr for his Frende ?
what skylle is þou shouldyst slayne bee,
436 Sythen I made þe thralle to þe Fende ?
I trespassyd, lorde, why smottis þou nat me ?
Nowe, blesyd be þou with-owtyn eende !

[Fol. 151, back.]
[1 MS. *yeve*]

I see Thou lovest
me.

“ I see wele, lorde, that þou lovest us
440 for oure profyte, & nought for þyne ¹

- Mi sorewe, my sijknesse, made þin to slake,
 340 Myn hungir book þi blisful breed.
 I boond my silf, þi boondis y brake ;
 To gete þee lijf y suffride þe deede ;
 What schulde y more do for þi sake ?
 344 To hele þi foot, hurt was myn heed.

¶ What woldist þou, man, þat y schuld do
 My mercy to þee is ful redy
 Yf þou wolt dispose þee þerto ;
 348 Such loue to þee, man, haue y,
 I hiȝte þee myrþe and ioies moo,
 But þou art þin owne moost enemy ;
 for ouȝt þat y þee bidde, þou wolt so ;
 352 **Man ! make amendis or þou die."**

[Page 211.]

- Man. " **L** Ord, whanne y þinke on þi pouert,
 And how wilful þou were & fayn
 To suffre for me woundis smert ;—
 356 To slee my synnes þou were slayn,—
 Hardir than iren is myn hert
 Which haþ no pitee of þi payn !
 Euere þe kyndir to me þou art,
 360 þe more vnkyn dir am y agayn.

¶ Whi woldist þou, lord, be slayn for me
 þat am þin enemy moost vnhende ?
 Siþen no man haþ more charite
 364 þan deeþ to suffre for his freende,
 What skile is þou schuldist so slayn be,
 Siþen y made þee þral to þe feend ?
 I trespasside, lord, whi smoot þou not me ?
 368 Now, blessid be þou wiþ-outen eende !

¶ I se weel, lord, þat þou louest us
 For oure profite, & not for þine ;

[Page 212.]

But, alas, we are
so vicious that we
leave our gracious
and merciful God.

444

for what were þou, ne were Ihesus,
thoughe alle wee were in eendeles Payne.

Have mercy,
though, sweet
Lord,

448

Alas, wee been so vysyous,
And so onkyndely frome hym declyne
that is oure god so gracius,
And is so lothe mannys soule to tyne.

help thy son;
I will amend!

452

“ But, swete lord, as þou haste bygoone,
so lett thy mercy forthe extende ;
Put thy crosse and thy passyone
By-twene my werkis, they ought to be brent,
And thy doome that I may nat shoone,
that bondis of helle can me nat hende.
Who but the fader shoulde helpe þe soone ?
Mercy, Ihesus, I wylle Amende.”

*Christ's Seventh
Complaint.*
If thou wantest
mercy, why dost
thou crucify Me
daily with thy
great oaths,

460

“ **M**an, yff þou wolte my mercy gete,
thorowe my passyon of grete vertu,
why lovyst nat þou me for to bete ?
Eche day on crosse þou doest me newe.
with deedly syn at morne, at mete,
thowe turmentis me on-trewe,

rending my limbs,

464

“ No lym on me, man, þou for-beryste :

tearing me to
pieces with thy
tongue ?

468

why doyst þou evylle Ayenst goode ?

Thou pitiest thy
toe when it bleeds
more than Me.

472

By my soule thowe offt-tyme sweryst,

by my body, and by my bloode.

with thy tungue me alle to-teryst

whan þou arte wroþe & wel ny woode ;

Man, with thy onkyndnes more me derest
than they that rent me on þe Roode.

“ thowe haste more pyte vpon þy too
yff hit be hurt, and lytelle bleede,

- For what were þou þee werte, ihesus,
 372 þouȝ alle we weren in eendelees peyne.
 Alas, whi ben we so vi[ci]ouse,
 And so vnykndeli from þee declynne
 þat oure god art so gracious,
 376 And so looþ art mannis soule to tyne ?

- ¶ But, sweete lord, as þou hast bigunne,
 So lete þi mercy forþ extende:
 Putte þi crosse & þi passioun
 380 Bitweene my werkis worþi to be brende,
 And þi doom þat y may not schouyne,
 þat þe boondis of helle come me not hende.
 Who but þe fadir schoulde helpe þe sonne ?
 384 **Merciful ihesu, y wole amende."**

- God. " **M**An, if þou wolt my mercy gete
 þoruȝ my passioun of myche vertu,
 Whi leuest þou not of me to bete ?
 388 Eche day on crosse þou doist me newe
 With deedli synne at morn, at meete,
 As a tormentour to me vntrewe,
 And nameli with þin oþis greete
 392 To swere þou wolt not eschewe.

[Page 213.]

- ¶ No lyme on me, man, þou forbeerist :
 Whi doist þou yuel aȝens good ?
 By my soule þou ofte tym sweerist,
 396 Bi my body, and bi my blood.
 Wiþ þi tunge þou me al to-teerist
 Whanne þou art wrooþ as wiȝt moost wood.
 Man, with þin vnkindenes þou more me deerist
 400 þan þei þat diden me on þe roode.

- ¶ þou hast more pitee on þi too
 If it be hurt, and a litil bleede,
 þan euere þou haddist for al þe woo

But thou shalt
soon be sorry for
thy needless
swearing.

[Fol. 152.]

476

[¹ MS. *kepe*]

Thou liest loudly
on me to get a
halfpenny,

480

and oftenswearest
wrongfully.

Man, make
amends.

than euer þou haddyst for alle þe woo
that euer I suffyrde for þy mysdeede.
whan þou arte tought, than þou shalt woo
of sweryng, but yff hit were neede :
thowe scorenest hem than seyne þe soo,
thowe takest to my heste no heede.¹

“ Lowde lesyngis on me þou makyst
Some tyme to wynne An halpenye,
what tyme to wytnes þou me takyste,
And yeet the for-sweryst þe wyttingly.
Byyng and syllyng, þou nat for-sakyst,
bothe veyne & wronge þou sweryst wronge ;
whan þou doest thus, there bale þou bakeste ;
Man ! make Amendis or thowe dye.”

*Man's Seventh
Answer.*
Lord, I have not
kept my vow,

but I am beset
with foes ;

my flesh hindres
me ;

“ **S**wete lorde, I may nat Ayenst þe saye,
I have nat holden þat I the heete :
I greve the gretely every daye,
I do nat as I am in dett,
I woulde do wele, but wele-A-waye,
with Enemyes I am euer by-sett ;
whan my soule woulde faynest þe paye,
My flesche is the fyrist þat wole it lett.

and with it about
me,

how can I fight
the world and the
devil ?

“ Euer the fatter that I Feede,
Euer the Fressher hit is, my foo,
yett must wee bere hit Abowte nede,
But febulle hit is, hit wole me sloo.
the worlde, the fende, my batayle byde
Some tyme with wele, some tyme with woo ;
whate may I do with a wykkyd weede
to fyȝte A-yeen my enemyes soo ?

When I resolve to
live a true life,

“ whan I in-force me wother wyles,
And thynde I woulde lyve a trewe lyffe

504

- 404 þat euere y suffride for þi mys-deede.
 Whanne þou art tauȝt þat þou schuldist hoo
 Of swearing, but whanne it were neede,
 þou scornest hem þat sayn þee soo;
 408 To myn heestis takist þou noon hede.

“ Lowde lesyngis on me þou makist
 Sum tyme to wynne an halpeny,

[Page 214.]

What tyme to witnes þou me takist,

- 412 *And ȝit þou forsweerist þee wityngly.*
 Biynge & sillynge þou not forsakist,
 Boȝe veyn & wrong to sweere me by ;
 Whanne þou þus doist, þi bale þou bakist,
 416 **Man ! make þou amendis or þou die.”**

- Man. “ **S**weete ihesu, how schulde y aȝen say,
 But þat y caitife am more curst
 þan þo þat doon þee on þe crosse eche day
 420 With greet ooþis & werkis wurst,
 And myche more þee greeueþ þan þei
 þat on calueri slowen þee firste,
 For hadde þei knowe þee for god verray,
 424 þee to deeþ þei hadde not durst.

Jesu ! I can only
 answer that I am
 more curst a
 caitiff

than those who
 slew Thee on
 Calvary.
 They knew Thee
 not for very God,

- ¶ But y knowe, aftir my bileuee,
 þat þou art god omnipotent,
 And ȝit y ceesse not þee to greue !
 428 Weel worþi am y to be schent !
 How maist þou, lord, suffre me to meeue ?
 Alle creaturis owen me to turment ;
 Merueile it is þat y not myscheuee,
 432 þat y neere kild, drowned, or brent.

but I know Thee
 as the Almighty,
 and yet I cease
 not grieving Thee.

[Page 215.]

I wonder that I
 have not been
 killed or burnt.

- ¶ The erþe opened and swelewid al quicke
 Daton & abiron for her synne ;
 And y weene þei were neuere so wick

The earth
 swallowed up
 Dathan and
 Abiram, who
 were not so
 wicked

the World
challenges me.

and for-sooke alle batayllis & gyls,
the worlde byddythe me batell blyve,
And, but I wole vse wrenchis wylys,
508 to comyn wyse as I shalle nat stryve,"

[ENDS, and is incomplete.]

[“The Stacyons of Rome” follows on fol. 152, back.]

- 436 As y, moost caitife of mankyinne !
 In deedly synne men dien now þicke ;
 Disease ful greet now dooþ bigynne,
And ȝit in my synne y stonde and sticke,
 440 Yuel custum ys ful hard to blynne.

as I.

Though dire
disease prevails
now, I stick in
my sins. Evil
habits are hard
to give up.

- ¶ I wolde be wantowne and do ille,
 But y wolde noon me reprehende,
 But lete me lyue aftir my wille :
 444 þis was leeofful, sumtyme y wende,
 But now y se þat it is skille,
 þat such light to me þou sende,
 But if y leue synne it wole me spille.
 448 **Merciful lord ihesu, y wole amende !”**

I do evil, and will
let no one reprove
me.

Send me light.

I will amend.

- “ **M**an, of þi silf it schal be-long
 If so be þi soule be spilt ;
 Forȝeue þou hem þat worchen þee wrong,
 452 *And y schal forȝeue þee þi gilt ;*
 And if þou be of herte so strong,
 And on no wise forȝeue þou wilt,
 But venge þi silf with herte & tunge,
 456 As a traitour þou schalt be ouer tilt.

[Page 216.]
*Christ's Eighth
Complaint.*

Forgive those
who work thee
wrong, and I will
forgive thee.

- ¶ þou getist no merci þi silf to saue
 þat no mercy on oþir has :
 How may þou me of merci craue,
 460 *And þou wolt graunte ne man grace ?*
 Merciful men schulen mercy haue ;
 Fel folk schal y fleeme fro my face ;
 What ensaumple pat y þee ȝauie
 464 Whanne y deeþ suffride, no tent þou taas.

But thou shalt
have no mercy if
thou wilt show
none.

Thou takest no
bid of the
example I set
thee :

- ¶ I praied for hem þat me disesid
 þouȝ y myȝte hem haue dampned for ay ;
 For and þou be a litil displeside,

I prayed for
those who injured
me,
but thou

those who cursest
displease thee,
[Page 217.]
and desirest
revenge on them.

- 468 þou bannest & cursist nyght and day ;
For no preaching wolt þou be pleside,
But for to venge þee is þi wil alway ;
Ful foule schulde þi foos be fesid
472 If þou myȝte ouer hem as y ouer þee may.

Thou art wroth
with thy friends
without reason
when they advise
thee to give up
sin.

Still I am loth
to lose thee.
Make amends.

- ¶ Withoute cause ofte art þou wrooþ
Vnto þi freendis vnskilfully ;
Whanne þei þee techen & councelle boþe
476 To leue þi wraþþe and þin enuye,
With wordis greete and spiteful ooþ
þou defendist þee of þi foule folie ;
But þee to leese y am ful looþ,
480 **Man, make amendis or þou die."**

*Man's Eighth
Answer.*

Lord, it is Thine
to have mercy on
sinners.

Have mercy, then,
on me, and kindle
me in Charity.

[Page 218.]
For though I
gave all my goods
among the poor,

and my body to
be burned,

all would be
nought if I were
not in Charity.

And it is more
pleasing to Thee

- "**S**weete lord, þinke þou madist us alle,
And how kinde and propir it is to þee,
On synful men þat to þee calle,
484 On hem to haue mercy and pitee.
þouȝ y haue be as bettir as galle,
For þi greet merci haue mercy on me,
And fro þi loue þat y no more falle,
488 But kindele þou me in charitee.

- ¶ For þouȝ y cowþe al kunnyngе ken,
And speke with aungils tungē clearer,
And þouȝ y delide among poore men
492 My wordli goodis alle in feer,
And ȝaf my bodi for to brenne
For loue of þee þat bouȝtist me dere,
ȝit al þis profitib me not þen,
496 In loue and charite but if y weere.

- ¶ And y woot it is more plesyng
To þee, ihesu, my souereyne lord,

- þat y loue þee ouer al þing,
 500 And be in charite and acoorde
 With alle my neȝboris oolde & ȝyng,
 þan for to faste & goo wollewarde,
 And heere alle þe massis þat preestis syng ;
 504 But if y loue, y gete no coumfort.

that I should love Thee and be in charity with my neighbours, than that I should go wool-gathering and hearing masses.

- ¶ Alas ! whi haue y so wraþful ben
 þat loue myn herte myȝte not come hende ?
 I hatide hem þat me neuere dide teen,
 508 Y loued not hem þat me good kende,
 I castide me no þing to be in þat meen,
 To loue myn enemyes y wolde not entendre ;
 But ȝit schal y hem neuere curse, y weene,
 512 **Merciful ihesu ! y wole amende.**"

Alas, why will
not Love come to
my heart ?
I have been full
of hate ;

[Page 219.]

but I will curse
my enemies no
more : I will
amend.

- "**M**An, if þou wolt of bataile blynne,
And charite kepe in eche chaunce,
My merci soone schalt þou wynne
516 So þat þou do fruytis of penaunce.
Loke þin herte be contrite with-ygne,
And sory for þi mys gouernaunce :
What profiȝtiþ þee to schryue þee of þi synne
520 But þou in herte haue repentaunce ?

*Christ's Ninth
Complaint.*
Man, if thou
wilt cease from
strife, bide in
charity, and be
contrite for thy
sins, thou shall
have mercy.

- ¶ þou scornest, and penaunce doist þou noon
For þi synne, but þin herte be soor;
For wordli losse þou makist moone,
524 þou siȝest and sorewist myche þefore.
And if þi body were woo bigoon,
What kittir medecyn ȝeuen þee wore,
Ioiyngly þou woldist it take anoon
528 Thi bodily hele þee to restore.

But thou doest
no penance
except thy heart
aches.

Thou sighest for
worldly loss ;
and for bodily
pain takest bitter
medicine ;

- ¶ hi soule with synne is goostly slain,
And þou withoute soewē hi'synne tellis.

[Page 220.]

• But thou sorrowest
not for thy sins.

thou doest not
penance ordained,

restorest not
false-gotten
goods.
For this thou
must suffer.

Take up thy cross
and follow me,

suffer sickness
and adversity,

hate sin, and
make amends
before you die.

*Man's Ninth.
Answer.*
Give me grace,
Lord, to forsake
my sin and do
good works.

[Page 221.]

Punish me here ;
for whom thou
lovest thou
chastisest.

Thou, Thy
Mother,
and apostles
suffered great
distress on earth ;

martyrs and
confessors too ;
I'll gladly go
with them.

For if they
suffered in this
life,

- 532 To do such penaunce, þou art not fayn,
As þi schrift-fadir þee councellis.
Thou wolt neuere restore agayn
Fals gotten good þat þou wiþ mellis :
Man, þou must þerfore suffre payn
536 For þi synnes, heere or sumwhere ellis.

- ¶ It is impossible, and may not be,
To passe fro ioie to ioie : for thi,
Take þi crosse to þee and folewe me
540 If þou wolt to my blis up stize.
Greet sijknesse and al aduersite,
What-so-euere comeþ, suffre paciently ;
Hate alway synne, and euere it flee,
544 **And, man, make amendis or þou die."**

- "**L**ord, zeue me grace amendis to make,
For of my silf me failiþ poweer :
Synne þat is deedli y woole forsake,
548 And to do deedis þat worþi merite weere.
In þis world sende me woo & wrake
For synnis þat y haue doon ful seere :
Who haþ no desese, heere he may quake ;
552 Hem þat þou louest þou chasisist heere.

- For my sake, þritti zeeris & moo
greet traueile for me in erþe þou hadde ;
þi modir, wiþ þin apostolis also,
556 In greet diseise her lijf þei ledde :
In aduersite and myche woo
martris & confessouris weren clad :
in such a compayne to goo
560 in þi leuerey, y schulde be glad.

Sipen þi derlingis þat with þee dwelle
haadden such aduersitee in þis lijf,

- what herte may þinke, or tunge telle,
 564 þe Payne, þe anguische, & þe strijf
 þat dampned men schulen haue *in* helle
 þere eendelees woo & sorewis ben ryf?
 Y wole forsake my synnes so felle,
 568 & to a discreet preeste y wole me schryue.

what tongue can
 tell what damned
 men shall endure
 in hell?

I will forsake my
 sins and strive
 me;

- ¶ In trewe penaunce is myn entent
 Fro hens forward my tyme to spende,
 And kepe y wole þi comaundement,
 572 Ellis in helle fier y schal be brende.
 Rial repeire, riche roobis, and rent,
 What mowe þei helpe me at myn eende?
 But y þee serue, y schal be schende;
 576 **Mercy, lord ihesu, y schal amende."**

[Page 222.]
 I will do penance,
 and keep thy
 commandments.

Unless I do, I
 shall be ruined.
 I will amend.

- "**M**An, do penaunce whilis þou may,
 Lest sudeynli y take veniaunce:
 Do y not abide þee day bi day
 580 Because y wolde þou dide penaunce?
 Man, y am more redy alway
 To forȝeu þee þi mys gouernaunce
 þan þou art mercy for to pray,
 584 For my wille were þee to enhaunce.

*Christ's last
 Complaint.*
 Man, I wait for
 thy repentance
 day by day. I am
 ready to forgive

and to exalt thee.

- ¶ Whanne þou alle þi freendis hast asaied,
 þou schalt fynde no freend lijk me;
 'þou wolt amende,' þus ofte þou seide,
 588 And aȝen amendis wole y not be;
 Do trewe penaunce, & y am payed,
 From eendelees peine y wole make þee free;
 For whi? for þi loue my lijf y laied:
 592 What freend wolde haue so doon for þee?

Thou shalt find
 no friend like me.

Repent, and I
 will save
 thee.
 [Page 223.]

I gave my life
 for love of thee.

- ¶ With sorful herte þi synne þou schryfe,
 Make amendis with þi myȝt & mayn,

Make amends for
 thy sins.

Think on Lot's
wife: return not
to evil, and do not
despair.

Do my bidding,
and thou shalt
have honour,

riches, health, and
wisdom, for ever,
in heaven, where
thou shalt never
die.

[Page 224.]
*Man's last
Answer.*
Jesu, I will pray
to thee whenever
sin tempts me;

be thou my help
and cure.

I will hide me

in the wounds
of thy right side,

there secure
against all the
fiend can do.

I will not despair
if thy angels

- And if þou þus leeue þi wickid lijf,
 596 Myn aungils wolen be þerof fayn.
 þinke þou ofte on lottis wijf,
 And turne not to þi synne agayn;
 Lete not dispeire þee doun drijf,
 600 þinke on petir & on mawdeleyn.

- ¶ Man, þus wipe awey þi wickidnes,
 And kepe my biddynge bi and by,
 And þou schalt haue in my blis
 604 Worschipe wiþoute ony velonye,
 No pouert, but al richesse,
 Hele, strenþe, & wijsdom eendeleesly ;
 þou schalt be ful of al swetnesse
 608 **Where þou schalt lyue & neuere die."**

- "¶ Raunte mercy, ihesu, crop & roote
 Of al frenschip, for þou neuere failis ;
 Aȝens þee nyle y not moote,
 612 But as ofte as me yue[!] aylis
 I wole falle flat to thi foote
 To helpe me in goostli batailis.
 Aȝens al bale, lord, þou be my boote,
 616 Whanne synne & sorowe me sore asailis.

- ¶ Now woot y where y schal me hide
 Whanne y am stirid to ony synne ;
 In þe greet wounde of þi right side ;
 620 And, be y veryli hid þer-yinne,
 As in a tour þere may y a-bide
 For auȝt þat þe feend can ymagyne,
 For al þis world þat is so wiyde,
 624 þere is for man moost souereyn medicyn.

¶ þere may no wanhope make me care,
 þat haþ oon of þin aungils so good

- To kepe me þat y not mys fare,
 628 *And þi modir, myldest of mood,*
 þat schewiþ to þee hir pappis bare
 (For me) of which þou soukedist foode ;
 And to-fore þi fadir, [&] mere¹ maree,
 632 þou schewist þi woundis rent on roode.

and Mother keep
me.
[Page 225.]

- ¶ How myȝte y of þi mercy mys,
 Siþen to helpe man þou art so hende ?
 Now, ihesu, lord, þou weel us wisse,
 636 *And, whilis we lyue, such grace us sende*
 þat we may bide wiþ þee in blis,
And wiþ aungils, world withouten eende,
 þat to be chosen ordeyned ys
 640 To leeue al synne & hem amende.

Amen : Amen : Amen Amen.”

I shall not miss
thy mercy.

Lord, send us
grace that we
may be with
thee in bliss.
Amen.

[“In my ȝonge age” follows, p. 226.]

¹ ? euere.” MS. not clear.

Filius Regis Mortuus est.

[*Harl. MS. 3954, ab. 1420 A.D.; fol. 90 a.*]

As I wandered I .

found a solemn
city,

and met a lady
who mourned,

sighed, and
swooned.

I dashed water on
her. She cried
“The King’s Son
is dead.”

His Father is God,

His mother I :

I bare Him in
Bethlehem;

I offered turtle-
doves for him,

I took Him into
Egypt,

and found Him in
Cana of Galilee.

- A** reson hathe rulyd my recles mynde :
4 Be a wey wandryng as I went,
 A solom cite me fortunyd to fynde.
4 To turne þer-to was myne entent ;
 A louely lady, a maydyn hende,
 I met here mornyng ; but wath sche ment
 I kowde noȝt knowyn, but fast sche pynyd,
8 Sche swōnyde, sche seyd, & was nere schent.
 þat blissid beerde fro grownd I hent,
 Wyth water I wesche here face & brest ;
 Her here, her skyn, sche raside & rent,
12 And seyd “ **filius regis mortuus est.** ”

- þe kynges sone,” sche seyd, “ is dede !
16 Hyest in heuene his fader is ;
 I am his moder þorowe his manhede,
20 In bedlem I bare ȝour alderes blisse,
 In circumsicion I saw hym blede,
 þat prince present I-wys.
 In a tempille, as lawe gan lede,
20 Tirtildovys I offerid a-bouyn al þis ;
 In-to egypt I fled, as m[o]der his,
 And lost hym, & fond hym at a fest
 þer he tornyd water in-to wyn I-wis ;
24 And nowe : **filius regis mortuus est.**

The Virgin's Second Complaint,

OR

Filius Regis Mortuus est.

[*Lambeth MS. 853, ab. 1430 A.D., page 74, written without breaks.*]

- A**S resoun rewlid my richelees mynde,
Bi wielde waies as y hadde went,
A solempne citee me fortuned to fynde ;
4 To turne þerto was myne entent.
¶ A maiden y mette, a modir hynde,
Sobbinge & siȝynge, sche was neer schent ;
Sche wepte, sche wailid, so sore sche pined ;
8 Hir heer, hir face, sche tuggid & rent,
¶ Sche tuggid, sche taar with greet turment,
Sche racide hir skyn, bothe body & brest ;
Sche seide þeise wordis euere as sche went,
12 "Filius regis mortuus est."

- "**T**he kingis sone," sche seide, "is deed,
þe ioie, þe substaunce of my liife :
þe modir to se hir sone so blede,
16 It kittiþ myn herte as with a knyf.
¶ My sone þat y was woont to fede,
To lulle, to lappe, with songis rijf ;
Out of his herte his blood to schede,
20 Makiþ me, his modir, in myche strijfe.
¶ I am boþe maiden, modir, & wijf,
And sones haue y no mo to souke my brest ;
I may make sorewe without relijf,
24 For ' filius regis mortuus est.'

As I walked by
wild ways, I
turned to
Jerusalem, and

met a maiden
mother sobbing,

tearing her
hair, her face, her
breast, and saying
ever, "The Son of
the King is dead."

My joy is gone.
It cut my
mother's heart to
see him bleed,

my son whom I
 lulled with songs.

[Page 75.]
No more sons
have I to suck my
breast.
The King's Son
is dead;

When He was on
the Cross

I cried out, full of
care, to Him,

and prayed Death
to slay me,

now that my Son
is dead.

I come from
His grave, He who
lay on my lap.

Alas!

[Fol. 90, back.]

He is dead.

The sun lost its
light,

dead men arose,
and said, ‘The
Son of the King
is dead.’”

Why did He die?

I marvel why, for
wisdom was given
Him.

Whan he was ded & hang on a tre,
iiij flodes of paradice fro hym ran ;

28 I cried, ‘dere sone, seist þu noȝt me,
Thi karefull moder blo & wanne?’¹

A doleful loke þan lokede he
That percyd myn hert boȝe blode & bon ;

I criede on deth, ‘why wilt þu fle ?
32 Cum sle his moder, þu morder mañ !

Why slest þou my sone ? cum, sle me þan !
Why comst þu noȝt at my request ?

þou takist fro me alle þat I wan,
36 Nowe **filius regis mortuus est.**’

What wonder is it þowe I be wo
For he is dede þat soke my pappe ?
His cors-is graue I come nowe fro

40 þat sumtyme lay quyke on my lappe.
A-las ! for sorwe I haue no mo ;

I, ka[r]fulle moder, where is myn happé ?
Nowe ligizt he ded boȝe blok & blo !

44 þe sonne lost his lith, þe clowdes gan clappe,
The elementes gonne to rusche & rappe,
And smet downe chirches & templis with crak
Dede men out of here graue gan skappe,

48 And seyd **filius regis mortuus est.”**

Why deyed þi sone, þou maydyn cha[s]t ?
þe secund persone, & þe godhede nowt,
Nore þe thirde persone, þe holigost,

52 þis meruelizt me meche in my thowt.
For wysdone to þe sone was be-tawte²

Whan Adam to synne was browt,
iiij for iij þat we xulde trespace nowt ;²

¹ MS. wanme.

² These lines do not rhyme with 1 and 3 of this stanza, as the others in the poem do.

Thus filius regis, myn owne dere child,
Hangiþ on þe eroos, y stoonde and se
How he is woundid & defilid

28 With spittinge & speeris so piteousli.

¶ I cried upon him as y were wielde,

' Mi swete dere sone, seest þou not me
þine owne dere modir ? ' þo he me beheld,

32 And seide, ' moorne not, modir, þi sorowe lete
be ;

¶ I schal be þin & come to þee.'

He spak ; y swowned, y neuere ceest ;

A ! sone myn, sone myn, upon a tree !

36 Filius regis mortuus est.

I saw Him on the
cross, defiled with
spitting, wounded
with spear.

I cried to my own
dear Son.

He said, ' Mourn
not, I shall come
to thee,'

and I swooned.

He dieþ, he dieþ, þat is my blis ;
He swelte, y swowned, y cried a-las !
No wondir is of my greet heuynes !

40 Mi fadir, my broþir, my spouse he was,

¶ My modir, my socour, & al þat ys !

Now fadirlees & modirlees y mai forþ passe,
Broþerlees, spouselees, ful wrecchid y-wis,

44 As a þing forsaken þat no þing has !

¶ **A** ! gabriel, þou clepidist me ful of grace.

Nay ! ful of sorowe þou now me seest ;
þe teeris trikilen dowun on my face,

48 For ' filius regis mortuus est.'

My bliss is dead.

No wonder I am
wo!
He was my
Spouse, my
[Page 76.]
Brother, my all.
Now I am
fatherless ;

a thing forsaken,

not full of grace,
but full of sorrow,
weeping tears.
The King's Son is
dead.

I lokide up," sche seid, " vn-to my child,
I cried on þe iewis, & bad hem hang
þe modir bi þe sone þat neuere was filid :

52 O deeþ, deeþ, þou doost me wrong !

¶ Mi babe þou sleest, þat neuere was wielde ;

Come, sle þe modir ! whi tariest þou so long ?
þou morþer man, whi art þou now myelde

I asked the Jews
to hang the
mother by the
son.

O Death, thou
killedst my babe ;
kill me !
Murderer, why

- He was before we
were created.
- He fought to fell
our foes,
- and is dead.
- St Paul says He
died for all.
- St Augustine says,
for all believers.
- Unbelievers will
not credit this.
- But for His blood
that was shed
I cry, ‘The Son
of the King is
dead.’
- Go and see Him.”
- So I went to the
Cross,
- and met three
women,
- who said,
[Fol. 91 a.]
‘The Son of the
King is dead.’
- Then I went to
His grave,
- 56 But maker of redempcion was or we were
wrowt.
Adam to a tre his handes cawt ;
Cristis handis to a tre were fest ;
To felle our fon our frendis fawt,
And **þer filius regis mortuus est.**
- Seynt poule seythe he deyed for alle ;
Why were not alle men sauyd þan ?
Sent austyn answerid in generalle,
64 He deyid for euery leuyng man.
Hym selfe þat wille not god calle,
He wylle not leue þat he hym whan¹ ;
What wonder is it þowe he be thralle
- 68 That byndiȝt hym selfe, & not vn-lose can ?
þe blod þat fro his sydes ran
Whan alle þis werlde was derke est & west,
Ther for I syng as I be-gan,
Filius regis mortuus est.
- Go, loke,” sche seyid, “ whille þou mayst se,
I may no lenger taryon out of towne.”
I toke my gate up to þe tre
- 76 **þer þe blod was rennyng downe :**
ijj dayis I dithe me þer to be
For pete of his passion,
Sithen to his graue he went a-lone fro me.
- 80 ijj women I met with precession,
I askyd hem whedir þat þei were bone ;
Fulle sone þei toke sorowe with-outyn rest,
þet þei answerid with dollefulle sone,
84 And seyd, **Filius regis mortuus est.**
- So to his graue I went ful rythe,
And pursuyd after to wetyn an ende ;

¹ for wan.

- | | | |
|----|--|--------------------------------------|
| 56 | Vn-to þe modir þat wolde deeþ fong ?
¶ þou pynest my sone with peynes strong ;
Pyne þan þe modir at hir rqwest !
Alas, y may syng a soruful song, | spar'st thou me ?
Torture me too. |
| 60 | þat ¹ filius regis mortuus est. | [1 Page 77.] |

A ! þou erþe ! on þee y clayme apeel
þat þou receyuedist his giltlees blood.
þou stoon ! whi woldist þou be so freel
To be þe morteis þere þe crosse stood ?
He made þe erþe and stoonis feele,
And ȝe ben instrumentis now to þe roode
To sle ȝoure maker ! ȝe wite ful weel
He dide neuere yuel, but euermore good.
T He was euere meeke & mylde of mood ;
Now is he stikid as it were a beest !
Alas my babe, my lyues foode,
Flius regis mortuuus est !

Thou tree, þou crosse, how durst þou be
A galow to hang thi maker so ?
Vnto his fadir y may apeele þee
76 þat woldist be cause of þe sones woo ;
¶ Not cause, but help þat he deed be !
þe trees ! erie mercy, þe be my foo ;
Hadde þe be ordeyned ²a roode for me,
80 To hang me bi him, it hadde ben weel doo.
¶ But what may y seie ? whidir sehal y do ?
þe tree haþ hangid a king, a preest ;
Of alle kingis suche ben no mo
84 As filius regis mortuus est.

O ze creaturis vnykynde ! þou iren, þou steel, Oh steel and
thorn,
þou scharp þorn ! ye slew your best
friend,
How durst ze slee ȝoure best frend,

I saw Angels,
Seraphim,
descend from
heaven,

whotold the
women that
Christ was risen.

He is not dead.

I hastened to
spread the tidings;
and by a temple
met the Mother

I had seen before.

Sad she was,

but I told her,
'The Son of the
King is not dead.'

To Her, His
Mother, did He
first appear,

and saluted her,
saying
Hail, holy parent!

I am risen, not
dead.'

- I sawe angelis with gret lith
 88 Of seraphynnys order adowne gan sende.
 þe women, þei sobbid, & mornyd sore in sithe ;
 þei seyd, " we leyd hym here with oure hande."
 þe angelis answeryd with wordis rythe,
 92 And seyd, " is not here þat ȝe wende ;
 He is resyn, as he ȝowe kennyd,
 And in to galalye forthe is prest."
 Here chere & comfort gan a-mende,
 96 For resurrexit ! non mortuus est !

- To telle þis tale I hied me fast,
 That **filius regis.** was resyn a-geyn ;
 Be a tempille as I forthe past
 100 I herd wepyng with meche peyn ;
 A woman I sawe þere at þe last
 That I first met, with-outyn layn,
 Ful doofully on me here eyn sche cast ;
 104 But howe sche ferd, fast I gan frayn :
 " A-las," sche sayd, " I am vn-fayn
 To se my sone in þis dissesse."
 þan to þat ladi I answerid a-gayn,
 108 And seyd, " **filius regis non mortuus est.**"

- Seynt thomes seythe, & oder doctours an heppe,
 þat first he apperid to our ladi dere ;
 His dethe to here hert sanke most depe
 112 For sche was most of his chere ;
 So bryth, so gloriouce, þe sonne increppe,
 His schynyngh merkes here bodi bare,
 He salutyl his moder with gret worchepe,
 116 þat salutacion I herd neuere are,
 " **Salve, sancta parens !**" I trowe it ware,—
 In latyne is wretyn fulle hcnest,—
 " My blissid moder for euer-mare !
 120 For resurrexit ! non mortuus est !"

- þe holiest child þat euere was born ?
- 88 ¶ ȝe haue him woundid, ye haue him pyned ;
Spere & nail his bodi haþ schorn !
þou spere ! whi suffridist þou þe smyth þe
grynde
So scharpe þat al his herte þou hast to-torn ?
- 92 ¶ I may crie out on þee boþe euen & morn,
A wenlees maydens sone þou sleest !
I wringe & wepe as þing for-lorn !
Filius regis mortuus est.
- 96 Thou scourge maad of ful touȝ skyn,
Knottid & gnaggid, y erie on þee !
þou ȝeet my barn þat neuere dide synne :
Whi beet þou him & forbare me ?
- 100 ¶ Made he þee nouȝt ? myȝte þou not blynne ?
For ouermyche þou fraiedist þat free ;
þorȝ-out his bodi no place was inne,
Boþe fleisch & blood þou pullidist with þee :
- 104 ¶ þou madist ful blac þat was briȝt of blee,
þou schalt oonis come to oure conquest.
O fadir of heuene ! now haue pitee
þat filius regis mortuus est.
- 108 Also þou beest must bere þe galle
þat he schulde drinke ; þou pynest him more !
Vpon my kees here dowun y falle,
And axe iuggement of heuen ȝerfore ;
- 112 ¶ And moost y erie on ȝou iewis alle,
For ȝit myȝte noon of hem so him haue to-tore
Of alle þese þe instrumentis þat y on calle,
But ȝe hem made to greue him so sore.
- 116 ¶ He made ȝou iewis : ȝou to restore
He come to ȝe erþe ; & now ȝe encreest
His pyne : ¹ alas, þat euere ȝe were bore !
For filius regis mortuus est.
- wounded, and
tare him.
Spear ! why did'st
thou let the smith
grind thee !
- Thou slew'st my
blameless son.
I am forlorn.
- Thou knotted
scourge,
- why didst thou
beat my bairn and
not me !
- [1 Page 79.]
- Thou mangledst
- his flesh and
blood.
- Father, have pity
now He is dead !
- Thou beast, too,
who bore the
gall for Him to
drink :
- I ask heaven's
judgment on you
all, and above
others, on you
Jews who
- wounded him so.
- He made you !
He came to
restore you ! and
you increase his
pains !
- [1 Page 80.]

No such joy was
ever before or
since!

The earth was
[Fol. 91, back.]
glad, the sun, the

world, and all
Christian men.
Christ is King!
This day He rose,
He is not dead!

Why did the
King of all

die and be in
thraldom?

To redeem our
souls from the
Devil, who was
conquered when
the Son of the
King died.

“*þis was gret mervayle for to be,
þe ertdly moder þat kyng to susteyne ;
Sweche ioy and solemp[ni]te,*

- 124** *Be-forn ne after was neuer seyn ;
The erde is glad, þe sunne is fre,
þe sunne is glad þat it brythe xalle bene,
And neuer after so blaſ to sene.*

- 128** *þe welrde¹ is glad, & hath grace sene,
Alle cristen pepille glad xal bene
þat crist is boþe k[i]ng and prest ;
Nowe is seyd **hec dies** for ioye, I wene,*

- 132** *That resurrexit! non mortuus est ! ”*

“*Syn he was lord & k[i]ng ouer alle,
Had mythe & powere of good & ille,
Whi wolde he not at oo word calle*

- 136** *þe soulis fro heuene at his owyn wille,
But þus to be ded & thralle ?
To þis oure gloce wylle answere tylle :
He leet his mythe at þat tyme falle,*
- 140** *And wrowt wisdomys folle sotylle,
To bie our soulis þat were hese with skille.
þe fende of mankende had gret tryste ;
There lost he his cause ; þat lekid hym ille,*
- 144** *Whan **filius regis mortuus est.***

Explicit Filius Regis . . .

¹ So in MS.

- 120 **O** þe fals iewis ! whi dide þe þus,
Him þus to slee, þoure sauyour ?
Whanne he sittiþ for iuge, whidir wole þe trus ?
þe moun not hide þou from his reddour.
Ye false Jews,
where will ye go
when He sits as
Judge ?
- 124 ¶ Alle oþere creaturis ben peteuose ;
þe sunne, þe cloudis, for his dolour
Schewith her moornynge ; but þe viciose,
þoure lauȝinge dooþ him dishonour.
All other
creatures were
pitiful; the sun
and clouds were
dark, the earth
quaked; but you
mocked.
- 128 ¶ þe erþe qwakid temple & tour
To bere þou synnful, proud, & prest ;
þe sunne ȝeue þou no liȝt þis hour,
For filius regis mortuus est.
May the sun give
you no light.
- 132 **N**ow mortuus est my fair lord !
Now deed is my dere child, alas !
Now y may walke in þis world
As a wrecche þat wantiþ grace !
My lord, my
child, is dead.
I, wretched, walk
the world.
- 136 ¶ Al þis y seie to bere recorde ;
Noo lengir myȝte y loke in his face ;
þus y come fro calueriward,
Weping & wailing þat y born was.
I could no longer
look in His face,
and now am com-
ing from Calvary.
- 140 ¶ If ony man loue me, lene me a plase
Where y may ² wepe my fille & reste,
And my sone wole graunte him sum þat he has :
Filius regis mortuus est.
Give me a place
to weep my fill,
and rest.
[² Page 81.]
The Son of the
King is dead.

Part of a Meditation of St Augustine.

IN the 1866 issue of the stereotyped edition of Mr Craik's "Compendious History of the English Language," v. 1, p. 193, is the following passage quoted from Sir Frederic Madden's Preface to *Havelok*: "Between the years 1244 and 1258, we know, was written the versification of part of a meditation of St Augustine, as proved by the age of the prior who gave the MS. to the Durham Library, MS. Eccl. Dun. A. iii. 12, and Bodl. 42." On my applying to the Librarian at Durham for further information about this piece of verse, the Rev. W. Greenwell answered, "It is upon a small piece of vellum, inserted, and forms no part of the original volume. I send you a correct copy." The Rev. H. O. Coxe, Bodleian Librarian, has also kindly sent me a copy of the Bodleian version, which I print side by side with the Durham one. Mr Coxe dates the Oxford copy at from 1300 to 1320 A.D.

MS. Eccl. Dun. A. III. 12.

Wyth was his halude brest
and red of blod his syde
Bleye was his fair handled
his wund dop ant wide

And his arms ystreith
hey up-hon þe rode
On fif studes on his body
þe stremes ran o blode.

MS. Bodl. 42, fol. 250.

Wit was his naked brest
and red of blod his side
Blod was his faire neb
his wnden depe an uide

Starke waren his armes
Hi-spred opon þe rode
In fif steden in his bodi
Stremes hurne of blode.

(P. S. See Sir F. Madden's print of the Oxford copy, with the original Latin, in Warton, v. 1, p. 24, note, ed. 1840.)

The Seven Deadly Sins,

OR "GYF ME LYSSENS TO LYVE IN EASE."

[MS. Univ. Lib. Camb. Ff. I. 6. fol. 56 b. Handwriting of the xv. century. Every *ll* has a stroke through it, and most of the final *n*'s have a stroke over them as here indicated.]

As I walkyd apoñ a day
To take the eyre of fylde & floure,
Apon a mylde mornynge of may,

- 4 when floures ben full of swete savoure,
I harde on say, "o god ! for ay ?
hough long shall I leve in my doloure ?"
Apoñ hys kneys he gañ pray,
8 "Swete Ihesu, sende me sum socoure,
Maryes soñ, most of honoure,
That ryche & pore may ponyche & please,
lys me now in my longoure,
12 And gyf me lysens to lyve in ease.

As I walked out
on a May morn-
ing,

I heard one say,
"O God, how
long ?

Succour me, Jesu,
and comfort me
now in my
languor.

To lyve in ease, thy lawes to kepe,
Graunt me grace, lorde in blys soo bryght,
That I neuer in that cabañ crepe

- 16 Ther lusifer ys lokyñ with-outyñ lyght.
My myddell woundys they beñ derne & depe,
Ther ys no plaster that persyth aryght,
her smertyng wyll not suffre me to slepe,
20 Tyll a leche with dewte have thēm dyght.
hit most be a cnect, a crouned wyght,
That knowth that quaysy from ben & pese,
Or ellys theyre medsyns they haue no myght
24 To geve a mañ lysens to lyve in ease.

Grant that I may
never creep into
the cabin wherein
Lucifer is locked.

None can cure my
wounds but a
'knight,' who
knows that sick-
ness from beans
and peas.

Of the seven
wounds,

Pride is the prin-
cipal, and is
bitterer than gall.

[Fol. 57.]

The best remedy
for it is called
Humility.

Lord, send it me!

Another wound,
which is called
this World, hath
scored me, and
left me black and
blue.

Had I not been
baptized in water
and salt, it had
never left me.

The 3rd wound
(or 2nd sin) is

Envy, which
burns my breast.

The remedy for it

[Fol. 57. b.]

is Charity, or
Love.

This wound norysshyth woundes sevyn ;

Superbia ys the most prinsipall,

pryde pertly in englysshe steven,

28 For he ys more bytter theñ euer was gall.

I haue had ther-to lechys aleven,
and they gave me medysins all.

The souereynyst medysyn that ys vnder heven,

32 hyt growes nother in ground nother wall ;

vmylitas I hard a clerke it call ;

had I hit, I were at ease.

larde ! sende it vnto the syke thralle,¹

36 and gyff me lysens to lyve in ease.

A wycked wound hath me walled,
And traveyld me froñ topp to too ;
This wracched worlde hit may be called,

40 hit hath many a blayne black and bloo.

hit hurtys my soule, it makes me to halt,
In hed, in hond, in hart al-soo.

Nad I beñ babtyzd in water and salt,

44 This ferdly fester wolde neuer me froo.

This leche lyssyd me, lazars, & moo,
Davith and danyell, of her dysease.

Amend my wound that doth me woo,

48 And gyff me lysens to lyve in ease.

Invidia the therd wound ys,

A wyckkyd gnawer, or venom, or gowt ;

he ys a wyckyd wound, I gess,

52 Ther he hath power to Reyne or Rought.

The condyssion of the wound ys this,

To breñ my brest with-in and with-oute.

I asked a lech what myght me lyss,

56 he toke me carytas, and put it in a clout,

And bade me bame me well aboute,

wheñ hit wolde other water or wese ;

¹ MS. "tharlle."

And sone after, with-outyn doute,

- 60 Than shold I have lysens to lyve in ease.

Ira ys a wyckyd wound,
he ravesshith me, both raw and rede ;
And all my cors he woll confound,
64 so sore he swellyth in hart and hede ;
There ys noī erbe that growyth on grounde,
Nor no coresy may queth that qued,
Set amor cum pacientia, in a littyll stound ;
68 For he wyll drey ham and make haīn ded.
Lord ! sende me sum amor sede,
In my gardyn to rote and ryse ;
Or ellys, as seker as mēn ete bred,
72 I shall neuer have lysens to lyve in ease.

The 3rd sin is
Anger, which
confounds my
body.

There is no
remedy that may
ease that evil, but
Love joined with
Patience.

Lord, send me
some 'Amor'
seed.

Auaryssia ys a [balefull bane,]¹
he bladdyrth and byldeth all in my boure ;
he makyth me to swell, both flesh and veyne,
76 And kepith me low lyke a cochoure.
I have herde of an erbe to lyss that peyne,
Meī seyth it bereth a doubyll floure ;
vigilate, et orate, vse well they tweyne,
80 That shall help the of thy doloure,
As sekere as bred ys made of floure,
Smell theīn in sesyn with thy nese ;
The swetness of that savoure
84 Shall geve the lysens to lyve in ease.

The 4th sin is
Avarice, which
makes me swell.

The remedy is
Watch-and-Pray,
a herb which
should be smelt
with the nose.

Accidia ys a souking sore,
he traveylyth me froīn day to day,
And euer he wyll have more and more
88 Plasters thaīn he purvey may.
I axst a mayster of fysyke lore,
what wold hym drye and dryve away ?
Elymosina ys an erbe ther-fore,

[Fol. 58.]

The 5th sin is
Sloth, which re-
quires many
plasters.

The remedy is

¹ MS. "a souking sore," copied from l. 85.

a herb called
Almsgiving,
with which you
should anoint the
wounds.

The 6th is
Gluttony, which
makes me strain
my stomach.

A leech hath
pledged himself
to find a remedy;
it is called
Abstinence.

The 7th is Luxury
(Lechery), that
imperils body and
soul.

[Fol. 58. b.]

The remedy is a
root called
Chastity.

Other good herbs
are these three;
Confession-with-
the-mouth,

- 92 Oon of the best that euer I say ;
Noynt hem ther-wyth ay wheñ thou may,
Thingk that Requiem shall in the rent & sese,
And sone after, with-in a nyght & a day,
96 Thou shalt haue lysens to lyve in ease.
- Gula ys a grevous gall,
he bereueth my rest all in my bed ;
So sore I streyne my stomake with all,
100 wyth many festys when I am full fed ;
I walow as worme doth in wall,
I may nat trest tyll a schamely sched.
Mercy ! lorde ! to the I call,
104 For vs thou lettest thy brest be bled.
A leche hath layd hys hed to wed
To make a plaster that wolde me please,
Off abstinaunce; and I it had,
108 Then sholde I haue lysens to lyve in ease.
- Luxiria ys a lyther mormale ;
Mercy ! lorde ! full of pite ;
Thou bringest my body in bitter bale,
112 And fraill my sowle with thy frailte.
Sumtyme a surioune tolde me a tale,
This was the lessyñ that he lerned me ;
The rote of an erbe I sholde vp hale,
116 Men call it chastite;¹
and pounde it with penytencie ;
Wheñ the ryb wode wyll on the rese,
Drayne it and dringke it with confescionè,
120 Theñ shalt thou haue lysens to lyve in ease.
- other Erbys ther beñ alsoo,
That suffer the sores they may nat swell ;
Orys confescio ys on of thoo,
124 he wyll nat suffre no ded flessche for to dwell ;

¹ This line and the next are written as one; cf. l. 128.

- Cordys contrycio ys the too,
 A wasshyth the woundes as doth a well ;
 Operys satisfaccio the souereyne sauetyff,
 128 For soth as I yow tell."
- God, that made both hevyn and hell,
 geve vs grace to serue and please,
 In that worthy blys that we may dwell,
 132 And gyff vs all lysens to lyve in ease !
- Contrition-of-
heart, and
Satisfaction-by-
works."
- God give us all
license to live in
ease !

Explicit in veritate }
 Da michi *quod* merui } Quod lewestonī.

SHORT RELIGIOUS POEMS

FROM MS. HARL. 7322

(FIRST TREATISE, OF THE END OF THE 14TH CENTURY, WHICH HAS ENGLISH VERSES MIXED IN THE LATIN PROSE).

The full stops are mostly those of the MS.

Christ on the Cross.

[Fol. 7.]

Whoever sees
Christ on the
Crossshould forsake his
sins.

- H**o þat siþ him one þe Rode.
 iesus his lemmion.
And his moder bi him stonde
4 Sore wepinde, and seynt iohan.
 And his syden istonge sore.
 For þe loue of þe : man.
 Wel shulde he his sunne forsake.
8 Wete teres and eke leten.
 þat of loue can.

All is Lost on Death.

[See page 224.]

Memento nouissima tua, quia hec sunt signa mortis.
 videlicet.

[Fol. 7 b.]
When the

throat rattles

- W**hanne þe ffet coldetȝ.
 and þe tunge ffoldetȝ.
 And þe shyne sharpetȝ.
4 And þe þrote Roteletȝ.

- And þe hew ffalewetȝ.
And þe Eyȝen dasewetȝ.
And him atroketȝ his bretȝ.
8 And þe soule a-wey getȝ.
And on flore me him strecchetȝ.
And litel of him þanne me recchetȝ
And he þas er so proud.
- 12 Ne shal he haue bote a cloud.
And of þat erer was his
Nou shal he hauen mys.
- and the eyes
dazzle,

and the soul goes,

little is thought
of him who was
so proud.
- Then he has
nothing.

Et nichil de mundo portabit.

All too Late.

[See page 224.]

- Wonne þin eren dinet: and þi nese scharpet.
And þin hew dunnet: and þi sennewess starket.
And þin eyen synket: and þi tunge foldet.
4 And þin honde stinket: and þin fet coldetȝ.
And þin lippes blaket: and þin teth ratilet.
And þin hond quaket: and þi þrote ruteletȝ.
—Al to late. al to late. þen is te wayn atte yate.
8 For may þor no man þenne: penaunce make.
- [Fol. 169 b.]
When thine eyes
sink

and thy lips turn
black and thy
throat rattles,

then is it too late;
the wain is at the
gate.

Three Certainties of the Day of Death.

- Hit beoþ þreo tymes on þo day
þat soþe to witen me mai:
þat on ys, þat i shal henne;
4 þat oþer, þat y not whinne;
þat þridde is my moste care,
þat y not whider i shal fare.

[Fol. 8.]

1. I shall hence,
2. I know not
when,
3. or whither.

Sins of our Time.

[Written as prose.]

[Fol. 64.]
Our Covetousness,

Backbiting, and

Uncleanness,
bode harm.

- 3issinge and glosinge and felsship beon riue.
 luþer lustes ouer floten. with fals gile and strife
 hardnesse and bakbiting wiþ scornes out bersten
 4 Bote almus dede and trouþe wiþ semli plei þei
 resten.
 vnkundenesse, vnkunninge, vnclannesse, beon
 arerd
 so þat harmes þei boden, as ich am aferd.

Some go up, and some go down, in this World.

[Printed in Rel. Ant., v. 1, p. 64.]

[Fol. 79.]

[Fol. 79 b.]

- “ Kinge i sitte, and loke aboute,
 to morwen y mai beon wiþoute.”
 “ Wo is me, a kinge ich was ;
 4 þis world, ich louede bote þat, ilas !
 Nouth longe gon i was ful riche
 Now is riche and poure iliche.”
 “ Ich shal beo kinge, þat men shulle seo,
 8 When þou, wrecche, ded shalt beo.”

Four Proverbs.

[See Wright's Political Songs (Camden Soc., 1839), p. 386-7.]

[Fol. 91 b.]

- | | | | |
|------------------|--|----|---|
| ¶ primus dixit | $\left\{ \begin{array}{l} \text{Mithȝ} \\ \text{lithȝ} \\ \text{Fithȝ} \end{array} \right\}$ | is | $\left\{ \begin{array}{l} \text{Rithȝ} \\ \text{nithȝ} \\ \text{flithȝ} \end{array} \right\}$ |
| ¶ secundus dixit | $\left\{ \begin{array}{l} \text{On} \\ \text{frend} \\ \text{wil} \end{array} \right\}$ | is | $\left\{ \begin{array}{l} \text{two} \\ \text{foo} \\ \text{wo} \end{array} \right\}$ |

T tercius dixit	lust hath leue ȝist is Reue prude hath sleue
T quartus dixit	wil } wit } God { is } Red qued ded

nota de mirabilibus mundi.

Narrat solinus de mirabilibus mundi de quadam
aue, que in nido suo facit duo foramina,
vnnum versus orientem, et aliud versus occidentem, vt
per primum cicius videat solem de mane, & per 2m
diuciis de sero. Et per primum exit de mane, & per
secundum intrat sero. Spiritualiter ausis iste est quilibet
fidelis qui sibi facit duo foramina in nido, 1. in
corde suo, & in prima porta orientali, per quam ingredi-
tur mundum, inuenient tres 'welcomeres' horribiles,
videlicet,

[Fol. 103.]
Among the
Wonders of the
World is a Bird
that makes one
Eastern and one
Western hole in
its nest, to see the
sun rise and set.
This typifies the
Christian who
makes two doors
in his heart, at
the eastern of
which are found
three horrible
welcomers—

Welcomers	nuditas Fletus debilitas	Anglice	nakednesse Reminge feblesse	1. Nakedness, 2. Crying, 3. Weakness,
-----------	--------------------------------	---------	-----------------------------------	---

Vel aliter sic quilibet intrat per portas, scilicet

nasty sory vnmiȝty	Et certe clamat .A. quod est primum nominis Ade ; in qua	crying A!
--------------------------	---	-----------

litera sunt Anguli ad designandum tria incomoda. que
quilibet nostrum incurrit quando nascitur, vnde quilibet
nostrum quando flet & clamat .A. quasi dolens diceret
in Anglico sic, videlicet,

Wiþ wo & drede i am born.

[Fol. 103, back.]

Al for adam y am lorn.

I am born in woe!

To wo and sorwe brouȝt y Am.

Trouble and
travail shall be my
life !

- 4 þat haþ mad þi sinne, Adam.
Teone and trauail shal beo my lif.
þeruþe, Adam, haue þe stiþ.

Vt pro isto dici potest istud psalimi. In peccatis
concepit me mater mea .iob.

Signs of Death.

[Printed in *Rel. Ant.*, v. 1, p. 64-5. See p. 220-1 of
this Text.]

[Fol. 121.]
All his friends
shall loathe him.

Alle his frendes he shal beo loþ,
And helud shal ben wiþ a cloþ.
Hyse eres shullen dewen.

His colour shall
fade,

- 4 & his eyen shullen dymmen.
& his nese shal sharpen.
& his skyn shal starken.
& his hew shal falewen.
- 8 & his tonge shal stameren. oþer famelen.
& his lippes shulle blikken.
& his hondes shulle quaken.
& his teþ shulle Ratelen.

his teeth shall
rattle;

- 12 & his þrote shal Rotelen.
& his feet shullen streken.
& his herte shal breken.
& of al þis wordles b[!]isse.

his heart break,

- 16 ne woldy ȝeue a pese iwis ;
þou þat art so proud.
Ne shalt þou haue bote a clout.
- and the proud man
have but a clout.

The Covetous Man.

[Fol. 121, back.]

- On hit is, and ne haueþ noþer
sone, ne suster, ne nouþer broþer ;
Ne he nere blynned of trauaillinge,
4 he nis no child of god halewinge,

for one him self he ne þenkeþ.
 for wham he wakeþ and harde swinkeþ,
 he wakkeþ boþe dai and niȝt,
 8 & leteþ his soule ben vuel diȝt.

Death.

		[Fol. 124, back.]
Est enim mors	{ mendacissima occultissima repacissima seuerissima	
4		
þo. deditur. so is fals and falende Stille and eke stalkinge,	}	
Gredy and Crepynge,	}	
8 steorne and eke stellende		

Christ announces his Coming.

- “ Nou ȝe alle beo glad and bliþe
 For i come to leden ou swiþe.”
- In quibus verbis quatuor proponam questiones... .
- 4 “ Ho art þou þat comest so litel. and so mithful.
 Ho art þou þat comest so dredful. And so
 Rithful.
- Ho art þou þat comest so ȝonge And so con-
 nyngē?
- Ho art þou þat comest so pore And al wel-
 dynge ? ”
- 8 ¶ Ad primam reponem, & ad omnes alias,
 “ ich am a knyth for ou to fithten ;
 ich am a pledour ou lede to Rithte ;
 ich am a maister to teche þe lawe ;
- 12 ich am an emperour, a god felawe.”

Learn Love from Christ's Sufferings.

[Fol. 134.]

- Biholt þou man wiþ Routhful herte
 þe sharpe scourge wiþ knottes smerte ;
 Mi blodi bak wiþ hit his beten.
 4 Leorne, mon, þi lust to leten.
 For wiþ þis sper þat is so gril
 Min herte was stoungen, so was my uel ;
 For loue of þe þat was so dere,
 8 Wel auȝtest þou of loue to lere.

Love Christ who Loves Thee.

[Fol. 135, back.]

- Leorne to loue as ich loue þe ;
 On alle my lymes þou mith seo
 Hou sore ich quake for colde ;
 4 For þe ich soffre muche colde & wo ;
 Loue me wel and nomo,
 To þe i take and holde.
 Et Regina mater sua nichil habuit vnde posset eum
 induere, ideo dixit sibi,

(The Virgin's Song to her Baby Christ.)

[Fol. 135, back.]

- Iesu, swete sone dere !
 I On porful bed list þou here,
 And þat me greueþ sore ;
 4 For þi cradel is ase a bere,
 Oxen and asse beþ þi fere ;
 Weope ich mai þar-fore.
 Iesu, swete, beo noth wroþ
 8 þou ich nabbe clout ne cloþ
 þe on for to folde,
 þe on to folde ne to wrappe ;

- For ich nabbe clout ne lappe ;
 12 Bote ley þou þi fet to my pappe,
 And wite þe from þe colde.

The Vanity of this Life.

[Fol. 136, back.]

- þe lif of þis world
 Ys Reuled wiþ wynd.
 Wepinge, derknesse,¹ a[n]d steriyngē ;
 4 Wiþ wind we blowen,
 Wiþ wind we lassun.
 Wiþ weopinge we comen,
 Wiþ weopinge we passun.
 8 Wiþ steriinge we byginnen,
 Wiþ steriinge we enden ;
 Wiþ drede we dwellen,
 Wiþ drede we wenden.

Man made God's Brother.

- þis time man haþ ouercome
 þe fend, and Robbed helle ;
 Loke þat on his seruise
 4 Lenge þat þou ne dwelle ;
 þis time man is mad kniȝth
 And shuppare ouer alle þinge ;
 Loke on non erliche þinge
 8 þou sette þyn endinge ;
 For now is erlich man bicome
 Godes owene broþer ;
 Loke, man, on none wyse
 12 þou chaunge for non oþer.

[Fol. 138, back.]

¹ derknesse probably for drednesse. The Latin has Flatum, Fletum, Motum, Mctum.

In Wealthy think of Woe.

[Fol. 139, back.]

In die bonorum non inmemor sis malorum
yn time of wele þenke on þi wo.
for þe wele of þis world wole sone go.

The Evils of this Time.

[Fol. 145.]

Loue is out of lond iwent ;
Defaute of loue þis lond haþ shent.
Reuthþe and treuthþe and charite,
4 Beþ out of lond alle þreo :
Prude, enuye, and lecherie,
Couetise, and tricherie,
Habbeþ þis lond one here baillye.

A Triad.

[Fol. 150.]

Frendsship̄	}	þat is	worsshipful
serte			
wonyinge			

Frendsship̄	}	þat is	worsshipful
serte			
wonyinge			

Frendsship̄	}	þat is	blisful
serte			
wonyinge			

Frendsship̄	}	þat is	blisful
serte			
wonyinge			

Inscriptions.

[Fol. 153.]

[¹ for þouin, p.
236.]

þi wyckede dedis þe broutte to care. bot is þe for-
3oin,¹ þou sinne no mare.
þe wickedede dedis þe made syke sore. bot al i
for-ȝiue þe & sinne no more
Alius rex si dedit coronam auream memoratiuam in
qua sic sculpebatur.
þeng wat þou art, & wat þou was, & þat al þi
worssepe of me has.

þou þeng wel on þese þinges þre ; wat tou art,
 & wat tou were, & al þe worsse[pe has of me.]

*Propugnator dedit anulum in quo sic scribebatur
 per girum.*

Sicut te dilexi disce me diligere / nam in toto
 corpore poteris illud cernere.

Lere to loue as Ic loue þe ; on al my lemes þou
 mait it se

For þe I suffrede mikel wo. þou loue [me] treuli
 ant no mo

Anulum in quo sic insertum erat.

Noble þou art þat were a file. be war be onis
 þat nout þe gile.

*Mediator dedit ei tertium anulum in quo sic scribe-
 batur.*

Wou michel, ant wat, & werfore. wat I haue
 þoled for loue of þe.

*Germanus proprius sibi dedit quartum anulum in quo
 sic erat scriptum.*

I am þi broþer, be nout in wer ; be nout agast
 to come me ner ;

I am þi broþer, be nout agast ; be hende, &
 trewe, & stedefast.

A sponso proprio dabatur sibi sigillum vnum per
 quod hereditas sibi assecurabatur in quo sic.

Here I take þe to my liue ; tac þou non oþer to
 terme of liue.

Here I take þe to my spouse; & ȝiue þe boþe
 land & house.

The End of Pride.

Hey priuetȝ gritliche,

[Fol. 140, back.]

Hey Robbetȝ holliche,

Hey endetȝ shameliche

4 Hey draweþ dredfulliche.

The Humble Man is

[Fol. 141, back.]

- A tokne of godes louinge,
- A shield of mithful wynninge,
- A Celer of siker kepinge,
- 4 A keye of Redi vndoinge.

Eve's and Mary's Work.

[Fol. 143.]

- þe zates of parais
- þoruth eue weren iloken,
- And þoruth oure swete ladi
- 4 Aȝein hui beoþ nouþe open.

Malencolie.

[Fol. 143, back.]

- | | |
|-----|---|
| Hit | { Roteþ.
and brenneþ.
hit freteþ,
and twynneþ, |
|-----|---|

& ideo est sicut anglice dicitur, videlicet.

- | | |
|-----|---|
| Ase | { þe worm on þe treo,
and þe hul on þe see,
and roust on þe knife,
and ase deþ to þe life. |
|-----|---|

The Signs of Faithful Love.

[Fol. 144 b.]

- Nam quatuor sunt signa fidelis amoris, que ostendit *christus* in quibus nobis exemplum reliquit, videlicet,
- On word, ȝiuinge,
- On werke and soffringe.

Christ Comes.

- Wat is he þis þat comet so brith
 Wit blodi cloþes al be-dith?
respondentes superiores dixerunt
 4 “He is boþe god and man :
 swilc ne sawe neuere nan.
 for adamis sinne he suffrede ded.
 & þerfore is his robe so red.”

[Fol. 153, back.]

Love.

- Hit is lawe þat sailleþ noth,
 Hit is ouer al þat mai beo wrouȝth,
 Hit werkeþ wonderliche,
 4 And ernes ȝeueþ sikerliche.

[Fol. 145.]

Cupidity.

- | | | | |
|-------------|---|------------|---------------|
| hit falseþ | } | Cupiditas. | [Fol. 145 b.] |
| hit reymeþ | | | |
| hit falleþ | | | |
| hit shendeþ | | | |

Poverty.

- | | | | | |
|------------|---|-----|--------------|---------------|
| hit resteþ | } | and | { hit quemeþ | [Fol. 147 b.] |
| hit richeþ | | | | |

Luxury.

- | | | | |
|-----------|---|--------------|-------------|
| Luxuria | { | hit wasteþ | [Fol. 148.] |
| facit hec | | hit Fileþ. | |
| | | hit wraþþeþ | |
| | | hit bigileþ. | |

Chastity.

[Fol. 149.]

Castitas est { A tresour of gret Richesse.
 A vertue of douthtynesse,
 And is a worshipful Cloþinge
 And an help of gret wynn[i]nge.

The Sinners' Lament.

[Fol. 153, back.]

al þe ioȝe of oure herte nou is went a-wey :
 for into serwe & into wo, tornid is al oure pley.
 þe croune of oure heued is felle to gronde :
 4 þat euere we sennede, weylawey ȝe stonde !

Christ's Woe.

[Fol. 154.]

ȝe þat be þis wey pace,
 abidid & behaldit my face ;
 & loket wer ani wo or pine
 4 may be licnit nou to mine !

A Lover's Complaint.

Loue, þou art of mikel mit ;
 Mi day þou tornis into nit,
 & dos me sike sore ;
 4 and al for on so swete a wit
 þat onis þorw loue me trouþe plit,
 to ben myn euere more.

Christ's Call to Love.

Lere to loue as .i. loue þe,
for on al mi lemes þou mait it se.

True Love.

[Fol. 155, back.]

þey loue be stro[n]g & mikel of mith.
for wele, for wo, trewloue mat lith.

treuloue is large fre & hende,
& loue ȝif alleþing bleþeli to his frende.

in wele & wo loue sto[n]dit faste,
for lif, for det trewloue wil laste.

fer & frey loue hat on heu.
for trewloue is fress & euere neu.

Four Inscriptions.

fir & watir, wind & lond.
i desire bo haue vnder myn hond vel bond.

bede faste for i. come sone.
yif þou serwe onli for me
sikerly þou tit þi bone.

wil ȝe biddin, redi. i am.
ȝif ȝe leuin, i go you fram.

[Fol. 156.]

smertlike i. helpe, & noman forsake.
bleþeli i fitte, þe maistri forto take.

Trust not the World.

[Fol. 157.]

worldis blisse, strif hat wrout.
for it is wit serwe to ende brout.

worldes catel passet sone.

[Fol. 157 b.]

þat wacset & wansit rit as te mone.

trist nou to ys wonder world þat lastit bot a
wile :
for it is not bot wiles of wo a hasardour þat wil
þe gile

Purity.

He is wel siker þat hat clennesse :
[1 remenant ?] for al þat oþer renenant¹ is not bot wretchedenesse.

Mortality.

[Fol. 158.]

allas in gret sinne alle bezete we were :
stronge pines þoleden þe moderis þat vs bere.
here we liue bisiliche wit strong serwe & care :
deze we ssulin sikerliche, bot god wot wanne &
were.

Pride.

[2 or þriste]

in alle maner þrifte² y. passe alle þingge ;
ȝif oni þing be lic me, to det i ssal him bringe.

Mercy.

ȝif sinne nere, merci nere non.
wan Merci is cald he comet anon.

-
- þer merci is rediest wer sinne is mest.
4 þer merci is lattest were sinne is lest.
-

Merci abidet & loket aldai.
wan mon fro sinne wil torne away.

Christ, Man's Help.

- god help hastou man & prest ;
þe moder here sone sewet here brest ;
þe sone his fadir ssewet his side,
4 hise wondir wondis depe & wide ;
þaune mai þer be no maner werning,
þer of so gret loue is so gret tocning.

The King's Letters to his son.

Fulgencius in gestis romanorum : quidam rex duos habuit filios quorum senior cum patre in pallacio fuit. Iunior vero in castro pernoctauit periculoso. cui pater litteras 5. transcripsit. prima erat ista.

sinne & fulþe onli for-sake,
to clennesse of lif for mi loue tac.

2^a fuit ista sic

loue god boþe wit herte & þout.

- 4 for to his licnesse þou art wrout.

3^a erat ista sic

wit-outin loue þou art lorn.

wose hat nouȝt loue were bettre on-born.

[Fol. 158 b.]

4^{ta} erat ista sic
of al þi wele i bidde non oþer.
bot loue me wel as dot þi broþer.
vel sic

of al þi richesse i bidde no more
bot loue me wel for euere more.

5^{ta} erat ista

Come nou my swete chilt wan þou come wilt,
for redi is þin heritage, & forȝouin is þi gilt.

The Ills of our Time.

[Fol. 162.]

Charite, chaste, pite, arn waxin al colde.

Couetise, Lust, & maistrie, arn be-comin al bolde
Consel, godacord, & wedloc ben nou noþing of
tolde.

-
- 4 Stronge, trewe, & corteis, kepte þe land ;
Bot now feynte, false, folis it han vndir hand ;
þeues, liers & fowlwimmen boldeli forth stand

[Fol. 162 b.]

- Vnder dercnesse darket lit of stedefastnesse.
8 vnder sleuþe darkit þe loue of holinesse.
For faute of rit domusman þe lauwe slepit of
ritwisnesse.

-
- wif, wille, and richesse, han þe maistrie ta[ke] ;
vertu, godede, & almisdede, arn al for-sake ;
12 Oker, lieying, & wantonesse, mickel serwe make.

Look to the End.

þis is a wondir merie pley & longe ssal laste :
bot for þi sete is perilous, war þe ate laste.

A Lover's Saying.

me þing Rit þou art so loueli, so fair, & so swete,
þat sikerli it were mi det þi companie to lete.

Ware the Wheel !

- þis wondir wel vndir þis trone,
it changit ofte as dot þe mone ;
al þat euere come þer on,
4 it fondit forto gile :
& bot þey be war be-forn,
it ȝelt hem euele her wile.

[Fol. 163.]

The Lion.

- þe lion is wondirliche strong,
& ful of wiles of wo.
& weþer he pleye
4 oþer take his preze,
he can not do bot slo.

Ware Bear's Play !

war þe from þe bere plei auantir / last he bite.
for selde he stintit of his pley bot yif he bite or
smite.

The Dragon.

I wile ȝou alle swelewe wit-outin oni both :
dot¹ some wile y saue, & some wile y noth.

[¹ bot ?]

Fortune's Wheeſt.

[1 MS, bo]

þou most fort wit wele or wo ;
 be þou lef oþer be¹ þou lot
 forto gon vp on þis wel
 þat eueremore aboute got.

ȝif þou be cointe þou ssalt liue :
 & ellis dedis dint i ssal þe ȝiue.
 vel sic
 ȝif þou go cointeli on þis wel,
 þou ssalt liue eueremore :
 bot ȝif þou falle & go amis,
 wit dulful det i wonde þe sore.

Foolish Love.

I am a fol, i can no god :
 ho þat me louit, hi halde him wod ;

[Fol. 163 b.]

.I. brenne hote, I smite sore,
 4 ho þat me louit ssal þe no more.

dredful det out of me spong,
 fo[r] i am welle of wo :
 I slou a wis king fair & strong
 8 & ȝit .i. ssal sle mo.

The Ten Stages of Man's Life.

Vita hominis { 10. horis. } { ten times of þe day
 decurrat in { 10 dietis } In { ten stappes of oure way
 { 10 radiis } { ten spokes þat tornen ay }

1 waith & wreschede þou art in sith ;
of alle maner beste lest is ti mith.

2 Al þis world þe tornit to play ;
þe more þou playst, þe more þou may.

3 Richesse makes man beholden aboute,
forto þe riche men bowe & louthe.

4 Nou hastou fondin þat tou hast sout :
be wel war; it lastit nout.

5 strong þou was, nou failit þi mith,
þou waxist heui þat was wel lit.

6 Al mi lif ic sorwe & care,
for det comit sone þat noman wil spare.

7 Lore þou hast boþe tonge & minde :
as tou hast liuid, þou ssalt sone finde.

8 al þis wo[r]ld þou ssal forsake,
for det is comun þat wil þe take.

9 man & wimman han on ende.
for esye he comun al. esye ho¹ ssuln wende. [1 or he]

10 Of þi lif nou litil lete.
for þou art tornid to wormis mete.

Four Inducements to Repentance.

[Fol. 166, back.]

[Q]Vatuor monent ad penitentiam. videlicet

[Fol. 167.] <i>benignitas divina Christi doctrina horrendum dei iudicium. in impenitentibus inferendum & premium eternum. vere penitentibus re-promissum</i>	<i>anglice</i>	<i>Godes hore. Cristes lore. Godes grisliche dom. And the blisse. þat ner nis don.</i>
---	----------------	--

God's Goodness.

he abit þolemodliche,
he fur-geft litliche,
he vnder-fenget freliche,
and he fur-þet holliche.

[Fol. 168 b.]

Written at the foot of the page in pale ink.

Hou þi fairnisse is bi-spit
Hou þi swetnisse is i-betin and ipit
Hou þi lotleschipe to scharp detz is of set

Against Temptation

[Fol. 172.]

of vr vife wittes : a wel witiynge.
of þing þat vs egget. a vast vleynge
and of þe laste ende : a bisi biþenkyngē

Job Said :

[Fol. 181.]

þat ylke day be out of Muinde
þat y was bron do Monnes kuynde.

The Saved Says :

For foule lustes .I. witstod
In blisse .I. were ȝys garlond

The Lost Sayſ:

Alas ! worldes yissyng Me haueth sceheñt,
ȝat euere My soule in helle beth brent.

[Fol. 182.]

The Saved Sayſ:

In heuene blisse .I. am in hele,
For I forſok ȝys¹ worldes wele.

[¹for þys]

The Lost Sayſ:

Alas ! helle me hath in holt in ruyde ;
ȝe deuel in pine for worldes pride.

[Fol. 183.]

The Reward of the Meek.

For þou were Meke, an laftuste pruyde,
Wite blisse in heuene I schal þe scrudyde.

[Fol. 183 b.]

Matthew's Feast.

Matheu hat mad a grete gesteny[n]g
te Ihesu at home in his whonyy[n]g

The Virtues serve us.

vs preyen bileuc, god wille, & pite,
vs kepen god hope, Mekenesse, & kaste ;
vus sit by, pouert, wisdom, & god louy[n]g,
vus seruen, clannesse, rych & feyr bery[n]g.

[Fol. 184.]

Lord, come to my feast.

Lord .I. bidde boȝe day & nyth
cum to my feste ȝat .I. haue dythe.

[Fol. 181 b.]

ȝif hit queme Mi lord ȝe ky[n]g ȝy[n]g ȝat I him
preye.

I bidde he come to My gesteni[n]g wit vus to
gomen & pleye.

ȝif in þi sith i grace haue fonde,
ȝif me Mi wille at ȝis stonle.

Hindrances of the Devil.

[Fol. 185.]

<i>promissio fallax.</i> <i>promocio mendax.</i> <i>prolacio Mordax.</i>	{ <i>anglice</i> { A fals by-hety[n]g. A lyeres auansyng. A bitynde fondi[n]g.
--	--

Alas that we ever Sianed.

[Fol. 172, back.]

Strong it hus¹ to flitte
Fro worldes blisse to pitte ;
Strengore is to misse
4 Heuene riche blisse ;
Strengest is to wende
To pine wit-outen ende.

¹ Written thus, *ȝnȝf* meaning *is*, I suppose.

- þe blisse of oure herte, al it is ago.
8 Al vre wele. torned is to wo.
þe croune of vre heued
Fallen is to grounde :
þat we euer syngeden,
12 Weylawey þe stounde.

The Second Treatise of the MS. from which the latter extracts above are taken has, like the First Treatise, English pieces mixed with the Latin.

An A B C Poem on the Passion of Christ.

[Harl. MS. 3954, fol. 87. The A B C, &c., are not rubricated in the MS., but are made black here to catch the eye. The initial þ and y are the same.]

When a child is put to school, a book called an A B C is given him, nailed on a slab of wood,

and rubricated on the outside with five paragraphs,

in token of Christ's death.
(Red letters tempt

a child to look at them.)

By this book we may understand that Christ

was put on the Cross with Five Wounds,

when nails were driven through His feet and hands,

- [I]N place as man may se,
 Quan a chyld to seole xal set be,
 A bok hym is browt,
 4 Naylyd on a brede of tre,
 þat men callyt an abece,
 Pratylych I-wrout ;
 Wrout is on þe bok with-out,
 8 .V. paraffys grete & stoute
 Bolyd in rose red ;
 þat is set with-outyn doute,
 In tokenyng of cristis ded.
 12 Red letter in parchemyn
 Makyth a chyld good & fyn
 Lettrys to loke & se.
 Be þis bok men may dyuyne
 16 þat cristis body was ful of pyne
 þat deyid on rode tre ;
 On tre he was don ful blythe
 With grete paraffys, þat be wondis .v.
 20 As ȝe mou vnder-stonde.
 Loke in hys body, mayde & wyfe,
 Qwon hee gun naylys dryue
 In fot & in honde :
 24 Hond & fount þer was ful woo,
 And þer were lettrys many moo

- With-in & with-oute,
With rede wondis & strokis blo
28 He was dryue fro top to þe too,
Hys fayre body aboute.
About þis a pece I wyl spede,
þat I myth þis lettrys rede
32 With-outyn ony dystaunce ;
But god þat let hys body sprede
Vp-on þe rode for manys nede,
In heuene vs alle avaunce.
36 God with spere was wondyd for vs ;
Fals iudas, to mendyn hys purs,
To ded hath hȳm sold :
On goodfryday clerkys seyn þus,
40 "Mortuus est, ded is Ihesus
In ston is ded & cold."
- A** madful mone may men make
Quan þat suete Ihesu was take !
- 44 Lystyn a lytyl pas :
þe iewys wroutyn hym wo & wrake 1
Hee ledyn hym forth a gret shake
Aftorn busshop Cayfas.
- 48 **B**ondyn he was for our bounte,
And suffryd strokis gret plente
Be-forn cayfas þat nyth.
On þe morn, I tel þe,
52 Eft was he betyn at þe tre
Be-forn pylatis syth ;
Cananis hym erodyn to heroudis kyng,
þer had he gret scornyng,
- 56 þei bodyn hym turne þe gate.
Hee leddyn þat maydynus sone ȝyng
For to takyn hys damnyng
Be-forn iustice pylate.
- 60 **D**empt he was on a stounde,
Sethen betyn with many wonde.
- and He was
covered with
wounds and
stripes from top
to toe.
- I will tell you
about this,
- and may God
bring us to
heaven !
- Christ was sold to
death by Judas
to fill his purse.
- On Good Friday
clerks say, 'Jesus
is dead.'
- [1 MS. warke.]
The Jews took
Him
- before Bishop
Caiaphas :
bound Him,
- and beat Him
before Pilate.
- Canaanites
mocked Him
before Herod,
- and led Him for
judgment
- to Justice Pilate.
- Doomed He was,
and beaten,

wrapped in a
clout,

thrown on
the ground, and
His skin rent.

Even in His grey
eyes they spat,

and He looked
tenderly on them.
Mary went
to Calvary.

For faintness
Christ fell,
carrying His
cross;

streaming with
blood,

He swooned.

God, great was
Thy suffering!

Laid on the
ground,
[Fol. 87 b.]

nailed through
foot and hand.
Held they bound
the Cross, and
hung Him, bloody,
on it

driven into a
mortice of stone.

Jesus, great was
Thy suffering!
Hand and foot
torn,
sinew and vein
burst!

Magdalene
saw the wounds.

He tokyn a clout as it is founde,
And wondyn hus body þer-inne.

64 With dry blod quan was he bounde,
Tho iewys, egre as ony hounde,
Threwyn hus body to þe grounde,
And rentyn of cloth & scynne :

68 **E**uene in hus eyne greye
Hee spytyd on hym, þe soþe to seye :
He lokyd on hem ful mylde.
Mary hys moder went þe weye

72 To caluery þer he xuld deye,
And waytyd þer here chylde.

For feyntyce fel þat fayre fode,
Nakyd he bar þat hard rode

76 To-ward caluery
Al be-ronne with red blod ;
Among þe iewys wylde & wod
He suonnyd eekerly.

God ! with iewys gret was þi pyne,
Naylyd on rode, soth for to seyne.

Hee leydyn þe on þe grounde
And ryuyn þi body holy & dygne,—

84 On þe he madyn a gret sygne,—
Hee naylyd þe fot & hoñde ;

Harde þei bondyn þat heuy rode ;
þer on hys body heng al on blode,

88 As beryt wytnesse sen Ion.

þe wyckyd iewys wyld & wode,
Hard þei dryuyn þat heuy rode
In-to a morteys of ston.

Ihesu, with iewys gret was þi pyne !
Hand & fot, for soþe to seyne,
Al to-toryn in þat tyde,
Al to-broste synwe & veyne,

96 As beryt wytnesse Maudeleyne ;
She sau þe wondis wyde.

- K**yng erist was klad in poure wede,
Al þe syn of manys dede
100 He hath bout wol dere ;
To byȝyn vs heuene, þat mery mede,
Al hys blod he gan blede,
And sythyn water clere.
- L**oue made crist fro heuene to comyn,
Loue made hym with man to wonyn,—
As clerkys in bokys rede,—
Loue made hus hert to bledyn,
108 With hus blod oure soulys to fedyn,
To bryngyn vs to oure mede.
- M**an, for þi mekel mercy,
Maydynnus sone Mary
112 On godfryday þus deyide!
þus he heng on caluery
With wondis weyde cekerly,
A thef on eyþer¹ syde.
- N**out he hadde at hys nede
To restyn hus hed, as clerkys rede,
But al was hym be-reuyd.
Fox & foul may reste & hede,
120 But erist þat deyid for manus nede
Hat nout to reste in hus had.
- O**ut ran hus blod þat was so bryth ;
þan seyde our lord god almyth
124 A word of gret pete,
“ Al þus with iewys I am dyth,
I seme a wyrm to manus syth.”
Man ! for loue of þe,
- P**ryckis hym peynyd, ȝe may here ;
Hys hed was brodyn on a brere,
þis is þe soþe to seyne ;
With red blod was wet hus lere,
132 þo prycxis þoru hus panne so dere
Wentyn in to þe brayn !
- King Christ
paid for our
sins full dear.

To buy us heaven
He shed blood
and water.

Love made Him
dwell with man,

and made His
heart bleed
to feed our souls
and bring us to
bliss.

Man, to get thee
mercy, Maid
Mary's Son died
on Good Friday
at Calvary,

between two
thieves.
[¹ MS. eyeryer]
Nothing had He
to rest His head
on.

Though birds
may rest,
Christ
could not.

Out ran His
bright blood,
and He exclaimed,

“ I am slain by
Jews, and seem a
worm in man's
sight ! ”
Man, for love of
thee,
Pricks pricked
Him;
His head was
crowned with
briar,
the thorns pierced
through His
scull into His
brain.

Queen of heaven,
woe wast thou to
see thy sweet Son
on the Cross.

Thy heart burst
in three when
thou saw'st Him
die.

Rent, with red
blood streaming,
hung He on the
Rood.

Worse than mad
were the Jews to
slay Jesus so
good.

[1 MS. ielrm]

Slit was His flesh,

limb torn from
limb.

Tugged with
trouble was our
Lord,

and yet spake no
angry word,

while the Jews
cast lots for His
clothes.

Wide were His
wet wounds
from hand to foot.

His blood will
conquer our foe.

Xt. (Christ) on
Cross was slain,
and cried to God,

[Fol. 88 a.]

'Father, why
hast thou forsaken
Me?'

- Q**wen of heuene, wo was she
To sen hangyn on rode tre
Ihesu, here sone so suete ;
Here tendre hert myth breste on ij
Quan she sau here sone fre
On rode hys lyf lete.
- R**agyd & rent, in red blod,
þus heng he vp on þe rod
Aȝen þe sone glem.
For soþe he weryn werve þan wod
- I**44 To slon Ihesu so good,
þe iewys of ierusalem.¹
- S**lyt was hus flech, & slawe ;
þe iewys in here falce lawe,
þei dedyn hym mekel peyne :
As seyt þe gospel in hus sawe,
Euery lyth fro oþer was drawe,
þat is nout to layne.
- T**ogyd with tene was god of prys ;
To don hym sorwe was here delys :
He seyde no word loth.
Quan he was naylyd at here a-vys,
- I**56 þo iewys kestyn at þe dys
Qweþer xuld han hys cloth.
- W**yde weryn hus wondis wete,
Fro þe hond to þe fete
- I**60 With deth he was slawe.
Hys lomeber blod our bale may bete,
Of qwom spac Moyses þe prophete,
Ryth in þe held lawe.
- X**p̄e cr̄ist on croys was sleynt ;
To hys fader he made a pleynt,
Hys cry was, " hely !
Fader god in trynite !
- I**68 Qwy hast þou forsake me ?"
Cryst seyde on caluery.

- Y** for I, in wryt is set. (Y stands for I.)
 Cryst for vs on croys was knet,
 Christ
- 172 Nalyd on þe rode : brought us out of
 Out of thraldam he vs fet the thraldom of
 þat we þorn syn hadde get, sin, and bought us
 And bout vs with hys blode. with His blood.
- 176 **Z**et he was in suffryng Zet, or still, did
 Of trokys & naylis clynkyng, He suffer
 Tyl it was pacyd non ; till past noon,
- Ne blenchyd he neuer for betyng ;
- 180 To dede hee dedyn heuene kyng ; and heaven's
 þis was a ruful mon. King was slain.
- W** is to seyn, god is ded, & means God
 Of hys blod hys body is red. is dead.
- 184 He ros on estryn morwe ; He rose on Easter
 To helle he ȝede with-outyn abod Morn, to destroy
 For to stroyn þe fendys wod, the fiends in hell,
- To sauyn vs fro sorwe. and save us from
 woe.
- 188 Loke þat we ben seker & kende, Let us remember
 And kepe þis apece¹ in oure mende, this when
 þan sekere be we of blys with-outyn ende [1 for abece]
 In tyme quan we xul dey ; we die.
- 192 Afterward men xal vp-ryce, Hereafter all
 And wende for, boþe fol & wyce, shall rise,
 To Iosaphat sekerly ; and go to the
 And west, nort, & south, Valley
 friend and of Jeliosaphat,
- 196 Euery man, boþe fremyd & kouth, stranger too,
- Xul comyn with-outyn ly. to the Great
 þer xal be gret asyee Assize
 Be-forn ihesu, þat hey Iustyee, before Jesus
 200 With woundis al blody. with bleeding
 Quan mannus soule hat in mynde wounds.
 þe blod þat cryst let for mankende Man, when thou
 With terys & woundis smerte, thinkest on the
 204 Man fynde þou non vnykynnesse blood Christ shed
 Quan þe wey of suetnesse for thee,

- Wyl entryn in-to þin herte ;
 say, "Ah, Jesu,
 why wert Thou
 hurt for my sin ?
 I am a thief,
 and Thou payest
 so great a ransom
 for so vile a thing.
 What benefithadst
 Thou by this ?
 Thy great good-
 ness alone made
 Thee hang on the
 cross for man's
 soul.
 Lord, I beseech
 Thee, make me
 weep night and
 day for Thy pains,
 and that love for
 Thee may be
 stuck as fast in
 my heart as the
 spear was in
 Thine when Thou
 diedst for me."
- 208 Sey, "a, ihesu ! quat hast þou gylt ?
 Qwy art þou for my syn spylt,
 Flour of lowenesse ?
 I am a thef, þou for me deyist,
 I am gylty, & þou abeyst
 212 For my wykydnesse ;
 So gret raunsom for so wyl thyng !
 Quat hast þou wonne with þi peynyng
 þou hey in blysee aboue ?
 216 Gret godnesse hat þe makyd
 For to hangyn on rode nakyd
 For *mannus* soule loue !
 But, lord ihesu, I kan no more
 220 But þe besekyn with al my myth
 þat I mote wepyn sore
 Thyn harde peynus day & nyth,
 And þat loue mote also faste
 224 In-to myn herte stykyd be,
 As was þe spere in-to þin herte
 Quan þou suffrydyst ded for me. Amen.

The Fifty-First Psalm.

[Additional MS. No. 10036, fol. 96 b.]

MIserere mei deus secundum magnam
misericordiam tuam.

Mercy, god, of my mysdede!

Have mercy on
me, O God!

For þi mercy þat mychel ys,

Late þi pite sprynge and sprede,

4 Off þi mercy þat I ne mys.

Aftur gostliche grace I grede;

I cry for grace

Good god! þou graunt me þis,

That I may lyue in loue & drede,

that I may sin no
more.

8 And neuer after to do more amys.

Et secundum multitudinem miseracionum
tuarum, dele iniquitatem meam.

And after þi mercies þat ben fele,

Blot out my
wickedness,

Lord, fordo my wickydnesse.

þyue me grace to hyde & hele

12 The blame of my bruchelnesse.

3if any sterynge on me stele,

and guide me in
wo and weal.

Out of þe clos of þi clennesse

Wysse me, lord, in wo & wele,

16 And kepe me fram vnkyndnesse.

Amplius laua me ab iniuitate

mea: & a peccato meo munda me.

More-ouer, wasche me of my synne,

[Fol. 97 a.]
Wash me from
my sin.

And of my gultes clanse þow me;

And serche my soule with out & jnne,

20 That I no more defowlid be.

Let me do nothing but what
pleases Thee.

I acknowledge
my sin.

Small and great
will be glad of
Thy mercy at
the day of judgment.

Against Thee!
only have I
sinned.

[Fol. 97 b.]

Him that trusts
in Thy mercy,
Thou keepest ever
in mind.

I was conceived
in sin;

but since Thou
wast laid in the
stable, no sinner
ever cried in vain
for mercy.

- And as þyn hert aclef atwynne
With doleful deth on þe rode tre,
Late me neuer no werke bigynne,
24 Lord, but ȝif it lyke þee.
Qoniam iniquitatem meam ego cognosco : & peccatum meum contra me est semper.
For al my wickidnesse I knowe,
And my synne is euer me aȝeyn ;
Ther-fore late þi grace growe,
28 Ihesu, þat was with iewis sleyn.
Ryche & pore, hye & lowe,
Smale & gret, in certeyn,
Atte domesdaie when þou schalt blowe,
32 Of þi mercy schul be ful feyn.
Tibi soli peccaui, & malum coram te feci : ut iustificeris in sermonibus tuis &c.
To þee only trespassed haue I,
Wrouȝt wickidly aȝens þi glorie
With wordes & eke with trecherie.
36 Thou demyst riȝt, & hast þe victorie,
Ther-fore þee biseche now I ;
For tolde hit is in many story,
That who so trusteþ to þi mercy
40 Is endeles in þi memorie.
Ecce enim in iniquitatibus conceptus sum : & in peccatis concepit me mater mea.
Biholde, in synne I was conceyued
Of my modre, as we ben alle :
Off my fadre I nouȝt conceyued
44 But flesche ful frel, & fayn to falle.
And sithe þi flesche, lord, was furst perceyued,
And for oure sake laide streȝt in stalle,
Was neuer synful man deceyued
48 That to þi mercy wolde calle.
Ecce enim veritatem dilexisti : incerta & occulta sapiencie tue manifestasti michi.

- Lo ! þou hast louyd ryȝt,
And schewid me council of þi wyt,
How þorw mercy & þorw myȝt
- 52 Two kyndes ben to-gidre knyt :
Thral ys fre, & knaue is knyȝt,
And god is man, as gospel wryt ;
And ȝit my soule in perel be pyȝt,
- 56 Mercyful god, help þou yt.
Asperges me ysopo, & mundabor : lauabis me, & super niuem dealbabor.
- With holi water þou schalt me springe,
And as þe snowe I schal be whyt ;
And ȝif my scoule in synne stynke,
- 60 With wepinge water I may it quyt.
Dedly draȝtes al-þouȝ I drynke,
Of repentaunce ȝyue me respit.
For who-so on þi þrowes þynke,
- 64 In worldes welþe is no delit.
Auditui meo gaudium & leticiam : et exultabunt ossa humiliata.
- To myn heryng þou schalt ȝyue
Gladnesse, to glade bones meke.
In lownesse lerne me to lyue,
- 68 Leue lord, I þee by-seke.
The þeues gult, hit was forȝyue
On rode wher his bones breke.
A contryt hert, & clene yschryue,
- 72 Saueþ soule & body eke.
Auerte faciem tuam a peccatis meis : et omnes iniquitates meas dele.
- Fro my synnes turne þi face,
Do al my wickidnesse a-way ;
Grete is my gult, gretter is þi grace,
- 76 And ellis, faileþ al oure fay.
And fawtes fele þat me doþ face,
Makeþ þat I may noȝt say
- Thou hast showed
me how two
natures are knit
together.
- If my soul is in
peril, God, help it.
- [Fol. 98 a.]
- Sprinkle me, and
I shall be white
as snow.
- He that thinks'
on Thy throes
has no delight in
worldly wealth.
- Cause me to hear
gladness.
- The thief was
forgiven on the
cross.
- Turn Thy face
from my sins.
- [Fol. 98 b.]
- My faults face
me, and make me
cry for mercy.

Make my heart
clean

that I may follow
Thee.

May Thy grief
be seen in my
heart.

Cast me not away.

A blessed bird
was born

[Fol. 99 a.]
to abate the
devil's boast.

[¹ salutatis ?]

Give me the joy
of Thy salvation,

and guide my five
wits.

Let me never miss
Thy mercy when
I am smitten with
grief.

[² for þi]
I will teach the
wicked Thy ways.

- But crie mercy when I trespace ;
 80 I-wis I wote no better way.
Cor mundum crea in me deus : & spiritum
rectum innoua in uisceribus meis.
 God ! make þou myn hert clene,
 And a riȝtful spirit in me newe :
 Fro seuene synnes þou make me schene,
 84 That where þou go I may þee seewe.
 Al þi turment and þi tene,
 Thi bodi blacke, þi bones blewe,—
 Now graunt, cryst, þat it be sene
 88 In myn hert, þat hidowes hewe.
NE proicias me a facie tua, & spiritum
 sanctum tuum ne auferas a me.
 Cast me nouȝt fro þi visage,
 Take noȝt fro me þine holigost.
 To byholde þi faire ymage,
 92 Of alle murȝes hit is most.
 A blisful bryd was born in cage,
 Cowȝe ykid in euery cost,
 When he were drawe in tendre age,
 96 To dryue adoun þe deueles bost.
Redde michi leticiam salutaris¹ tui :
 & spiritu principali confirma me.
 Of þine helpe ȝyue me þe blisse,
 And strengȝe me with þi spirit cheef ;
 And alle my fyue wittes þou wisse,
 100 That I may lyue as þee is leef,
 And þou maist my langor lysse,
 That brouȝtest man to gret boncheful ;
 So late me neuer þi mercy mysse,
 104 When I am gurt with gostly greef.
Docebo iniquos uias tuas ; & impij
 ad te co[n]uertentur.
 To þe wickid I schal þe² waies teche,
 The synneful schulle to þee conuerte.

- Synful man, be war of wreche,
 108 And þenke on crystes hede & herte !
 Brest & hert was bete to bleche,
 On bare bodi with-oute sherte ;
 To rewe on him I wol þee preche,
 112 But alas ! þer wolde no teer oute sterte.
Libera me de sanguinibus, deus meus salutis mee : & exaltabit lingua mea iusticiam tuam.
 Delyuere me fram blameful blode,
 My lord, god of myn helþe ;
 And my mouþe schal with mylde mode
 116 Apertely schewe þi sely selþe.
 Thi riȝtful blode ran doun on rode
 To waschen vs fram oure fleschly felþe ;
 Agayn many a storme þou stode
 120 To wyssen vs fro þe worldes welþe.
Domine, labia mea aperies : & os meum annunciat laudem tuam.
 Lord, my lippes þou schalt vndo,
 And my mouþe schal þi prechinge¹ spelle ;
 Thi mercy & þi myȝt also,
 124 Soþfastly no tunge may telle ;
 For when we dedly synne do,
 Thi riȝt vs demicþ doun to helle ;
 But when we ceesen & wol saie ‘ ho !
 128 Thi mercy is oure waschyng welle.
Quoniam si voluisses sacrificium dedissem utique : holocaustis non dilectaberis.
 ȝif sacrifice hadde ben offrynge,
 I hadde to þee ȝyuen with hert frē ;
 But certeynly hit is none suche þinge,
 132 Thar to þi plesaunt may be.
 Thi self was offrid a child ful ȝyngē,
 And afterwarde on þe rode tre
 Oute of þin herte þat blode gan spryngē,
 136 And þer-fore myn hert I offre to þee.
- Sinful man, think
in pity on Christ !
- [Fol. 99 b.]
 Deliver me from
blood, O Lord !
- Thy blood ran
down to wash us
from our filth.
- Lord, open my
lips to praise
Thee.
 [¹ preisinge ?]
- When we cease
from sin, Thy
mercy is our
washing-well.
- I would willingly
give sacrifice ;
but Thou hast no
pleasure therein.
- [Fol. 100 a.]
- I offer Thee my
heart.

Sacrificium deo spiritus contribulatus :
cor contritum & humiliatum, deus, non despicies.

It is a sacrifice to
God when a
sinner sorrows.

To god hit is a sacryfice,
A synful spirit to sorwe sore ;
A meke hert [þou] schal noȝt despice,

140 Whan repentaunce hit wol restore.

I have neglected
Thy service and
Thy lore ; but I
repent.

I haue for sleuȝe [left] þi seruyce,
And litel lyued aftur þi lore ;
But I repente, & wille now aryse ;

144 Mercy, god ! I wolle no more.

Benigne fac domine in bona uolunta-
te tua syon : & edificentur muri ierusalem.

Do good to Zion,
and build Thou
the walls of
Jerusalem.

With benygne wil do to syon,

Jerusalem is holy
church ;

That ierusalem walles were wrouȝt.

148 148 Jerusalem, as telleþ seynt Ion,
Is holy churche þat erleþ nouȝt :

Tho testamentis cordiþ in on.

Christ, the corner-
stone.

The walles were to-gidre brouȝt
When cryst hym self was corner ston,

152 152 That mannes synne haþ dere ybouȝt.

Tunc acceptabis sacrificium iusticie
oblationes & holocausta : tunc im-
ponent super altare tuum [vitulos]¹ domine

Then shalt Thou
accept sacrifice ;
calves shall be
laid on Thine
altar.

Than schalt þou sacrifice accepte

Of riȝtwisnesse & treuȝe entere ;

And calues [a]lfetur þi precepte

156 156 Schulle be leide on þine autere ;

On caluarie a calf þer crepte,

Cryst on crosse boȝe clene & clere !

For þo teiris þat þi modre wepte,

160 160 Thow schelde [us] fro þe fendas fere. Amen !

For Thy mother's
tears, shield us
from the fiend !

[Fol. 100 b.]

[¹ vitulos, omitted.]

GLOSSARY.

Abaite, p. 63, l. 341, ? slyness	Avaunser, p. 7, l. 18, advance, patron.
Abeyst, p. 250, l. 211, sufferest, payest the penalty ; A.S. <i>abicingan</i> , to redeem, pay for.	Avdenes, p. 1, l. 10, audience.
Advayle, p. 30, avail, benefit.	Autentycal, p. 34, l. 4, authentic, genuine.
Aghen, p. 105, l. 58, own.	Aweyde, p. 94, l. 24, ? weighed down.
Aire, p. 97, l. 139, heir.	Axcesse, p. 17, l. 61, illness.
Alay, p. 45, l. 6, alloy.	Baillye, p. 228, l. 7, rule, control.
Aleven, p. 216, l. 29, eleven.	Bame, p. 216, l. 57, ? salve, smear, 'he's all <i>baumt wi'</i> it,' Cambridgeshire, said of a man with his hands covered with treacle (E. Brock). Not for <i>baine</i> , bathe.
Alken, p. 105, l. 80, all kinds of.	Besale, p. 103, l. 4, assail.
Allegeance, p. 54, l. 54 ; p. 76, l. 725, alleviation ; O.Fr. <i>aligement</i> .	Beswylede, p. 106, l. 100, absorbed ; A.S. <i>swilgan</i> , to swill, drink ; <i>swilian</i> , to swill, wash.
Alther, p. 61, l. 298, of all.	Be-teche, p. 90, l. 184, commit, entrust to.
Appele, p. 156, l. 95, accuse.	Be-tweche, p. 23, l. 19 ; A.S. <i>betécan</i> , to assign, appoint, put in trust.
Ares, p. 2, l. 1, R's.	
Ashe, p. 75, l. 687, ask.	
Askes, p. 128, l. 417, ashes.	
Asyce, p. 236, l. 198, assize, trial.	
At, p. 18, l. 89, that.	
At-wyȝte, p. 20, l. 167, blame ; A.S. <i>oðiwitan</i> .	
Atroketȝ, p. 221, l. 7, fails ; A.S. <i>trucan</i> , to fail, grow weak, die away ; <i>getrucian</i> , diminish.	

Bidene, p. 161, l. 19, suddenly, at once ; Du. <i>bi dien</i> , by that.	Ceese, p. 165, l. 66, give seizin, possession.
Blaundysh, p. 31 ; O.Fr. <i>blandir</i> , to flatter.	Ceesid, p. 161, l. 22, caused to cease, stopt.
Bleche, p. 255, l. 109, ?A.S. <i>blæce</i> , paleness.	Cloud, p. 221, l. 12, clout.
Bleye, p. 214, l. 3. <i>See Blo.</i>	Cochure, p. 217, l. 26, ? codger, cadger
Blijf, p. 185, l. 244, quickly.	Coignage, p. 27, l. 86, dwelling ?
Bliken, p. 224, l. 9, blacken, be- come black.	Con, p. 97, l. 121, did.
Blo, p. 206, l. 28, pale ; l. 43, livid.	Corage, p. 64, l. 381, heart.
Blynne, p. 199, l. 513, cease, stop.	Coresy, p. 217, l. 66, ? corrosive, caustic (E. Brock) ; not It. <i>coreggia</i> , a strap, scourge.
Blyve, p. 17, l. 72, quickly.	Cornicled, p. 10, l. 70, chronicled.
Bodyn, p. 232, l. 56, bade, ordered.	Cowþe, p. 254, l. 94, familiarly, ? A.S. <i>cud</i> , known, familiar.
Bolyd, p. 244, l. 9, ?embellished ; O.Fr. <i>bel</i> , beau.	Crippe, p. 156, l. 86, ? bag.
Boncheef, p. 254, l. 102, good fortune, happiness.	Crodyn, p. 232, l. 54, shoved, 'crowdyn or shonen. <i>Impello.</i> ' <i>Promptorium Parvulorum.</i>
Book, p. 191, l. 340, ?belched at, nauseated, refused : ' <i>bolkyn,</i> <i>eructo</i> ,' P. Parv.	Curste, p. 86, l. 99, ? cost.
Bot, p. 38, l. 7, satisfaction ; p. 41, l. 20, remedy, A.S. <i>bót</i> .	Daungerus, p. 154, l. 68, 'dawn- gerowse or straunge, <i>Daunger-</i> <i>osus, domigeriosus</i> ,' P. Parv.
Both, p. 237, bot, remedy.	De, p. 129, l. 447, thee.
Brest, p. 79, l. 799, burst.	Ded, p. 244, l. 11, death.
Bruchelnesse, p. 251, l. 12, ? brit- tleness, frailty ; not A.S. <i>broc</i> , disease, affliction, misery.	Dearest, p. 193, l. 399, injur'est.
But if, p. 199, l. 504, except.	Delicis, p. 173, l. 69, delights.
Calke, p. 16, l. 29, cackle.	Delys, p. 248, l. 153, delight.
Can, p. 58, l. 209, did.	Demayne, p. 56, l. 132, disposal, control.
Caste, p. 86, l. 99, device.	Departyng, p. 72, l. 611, parting, separation.
Chast, p. 39, l. 22, ?purify.	Derist, p. 173, l. 69, injur'est.
	Derne, p. 86, l. 73, seeret.

- Deþur, p. 115, l. 66, thither.
- Dewen, p. 224, l. 3, deafen, become deaf.
- Dienlye, p. 62, l. 329, ? daily.
- Disese, p. 156, l. 107, discomfort.
- Disesid, p. 197, l. 465, put to discomfort, torture.
- Dispose, p. 32, dispose of.
- Distayne, p. 77, l. 753, stain.
- Dithe, p. 208, l. 77, prepared.
- Do, done, p. 116, l. 93, put.
- Drecche, p. 85, l. 70, trouble, vex ; A.S. *drécan*.
- Dresse, p. 89, l. 175, go, pass.
- Drey, p. 217, l. 68, dry ; see l. 90.
- Dunnet, p. 221, l. 2, becomes dun.
- Durable, p. 187, l. 294, continuing.
- Duresse, p. 67, l. 463, hardness.
- Dydurward, p. 121, l. 242, thitherward, ? on the journey there.
- Dyght, p. 215, l. 20, dressed.
- Elenge, p. 85, l. 57, ? frightful.
- Eistricion, p. 2, l. 30, ? O.Fr. *estrecisson*, A streitnesse or streit ; a shrinke, pinch, contraction. Cotgrave.
- Emyred, p. 49, l. 57, admired.
- Entemes, p. 57, l. 156, ? Fr. *entremes*, entremets, certaine choice dishes serued in between the courses at a feast or banquet. Cotgrave.
- Entirmet, p. 43, l. 22, alternate.
- Entyrecomyn, p. 22, l. 214, intercommunicate, share.
- Erer, p. 221, l. 13, ere, formerly.
- Erleþ, p. 256, l. 148 ?
- Erlich, p. 227, l. 9, earthly.
- Ernes, p. 231, second l. 4, A.S. *geornes*, earnestness, diligence, care.
- Executor, p. 7, l. 33, performer.
- Eyselle, p. 131, l. 495, vinegar.
- Fayne, p. 86, l. 83, feigning.
- Fellowshipe, p. 32, companions.
- Felsship, p. 222, l. 1, falseness.
- Fere, p. 91, l. 211, company.
- Fesid, p. 198, l. 471, harassed ; A.S. *fesian*, drive away.
- Feyntyce, p. 233, l. 74, faintness.
- Ffalewetz, p. 221, l. 5, fallows, pales.
- Fileþ, p. 231, defiles.
- Filid, p. 207, l. 51, filthed, defiled.
- Fleemyd, p. 181, l. 208, banished.
- Fleme, p. 154, l. 78, drive away ; A.S. *flyman*, to banish.
- Flome, p. 142, l. 822, river ; L. *flumen*.
- Fode, p. 246, l. 74, man, Christ.
- Folleþ, p. 229, Cupidity, l. 3, ? befools.
- Fonding, p. 242, A.S. *fandung*, temptation, trial.
- Forbarre, p. 60, l. 259, bar out.
- Forcere, p. 54, l. 65, casket ; ‘fo(r)sar, or casket, *escrain*, forcer, a little cofer.’ Palsgrave, and Pr. Parv.

Forfeyte, p. 79, l. 789, injury.	Garnyson, p. 57, l. 175, place full, cornucopia.
Forthi, p. 52, l. 3, for that reason.	Gestenyng, p. 241, feast.
Forsse, p. 20, l. 157, force, value.	Glede, p. 99, l. 197, live coal ; A.S. <i>gled</i> .
Fosters, p. 26, l. 28, forresters.	Gleynt, p. 171, l. 40, conceal, hide.
Foysune, p. 17, l. 60, plenty ; Fr. <i>foison</i> .	Gramerey, p. 171, l. 30, great thanks.
Frayn, p. 210, l. 104, ask, inquire ; A.S. <i>fregnan</i> .	Gloee, p. 212, l. 138, gloss, comment.
Fremyd, p. 236, l. 196, A.S. <i>fremed</i> , foreign, strange.	Gre, en, p. 38, l. 9, favourably.
Frith, p. 56, l. 154, 'a Wood ; also all Hedge-wood except Thorns.' Phillips.	Grecys, p. 114, l. 28 (greses, p. 144, l. 883), steps.
Frounter, p. 57, l. 176, O.Fr. <i>frontiere</i> , façade, frontispice, ornement du front.	Grede, p. 251, l. 5, cry.
Frysse, p. 20, l. 160, frieze, wool.	Gree, p. 114, l. 31, step.
Fuched, p. 38, l. 20 ?	Gresse, p. 100, l. 223, blade of grass.
Fuyson, p. 112, l. 36, abundance ; Fr. <i>foison</i> .	Grette, p. 89, l. 161, greeted.
Furþet, p. 240, forgets.	Gril, p. 226, l. 5, 'grym, <i>gryl</i> , and horrible. <i>Horridus, horribilis.</i> ' P. Parv.
Fyn, p. 167, l. 102, end, peace, agreement.	Hadywiste, p. 38, l. 17, Had I wist (how it would have turned out), after-regret, sorrow, and care.
Fyne, p. 73, l. 642, end.	Halowen, p. 141, l. 795, saints.
þeru þe, p. 224, l. 6, ? make thee ready ; A.S. <i>gearo</i> , yare, ready.	Halsed, p. 85, l. 63, adjured ; A.S. <i>halsian</i> .
þif, p. 233, gives.	Hansselle, p. 38, l. 3, present, fortune.
þirunge, p. 229, l. 3 ; ? A.S. <i>girian</i> , to prepare.	Hasardour, p. 234, gambler, cheat.
þissinge, p. 222, l. 1, covetousness ; A.S. <i>gitsung</i> , desire, <i>gitsian</i> , to desire.	Haueles, p. 74, l. 653, destitute.
Gamen, p. 242, game, make game.	Hee, p. 245, l. 46, they.
Gar, p. 110, l. 29, cause.	Hele, p. 173, l. 65, health.
	Helud, p. 224, l. 2, covered.

Hende, p. 126, l. 366, fair.	p. 248, l. 151, to hide, O.N. <i>leyna</i> .
Hende, p. 193, l. 382; p. 199, l. 506, near, comp. 'handy.'	
Her, p. 154, l. 70, are.	Leche, p. 113, l. 1, doctor, heal.
Het, p. 152, l. 31 (<i>hette</i> , p. 183, l. 226), promised.	Lede, p. 106, l. 108, man; A.S. <i>leód</i> .
Hett, p. 141, l. 804, ordered; A.S. <i>hátan</i> , to command.	Lede, p. 204, l. 19, teach, require.
Hey, p. 228, l. 1-4, she, it.	Leevyng, p. 32, believing, trusting to.
Hiȝt, p. 183, l. 219, promised.	Legatys, p. 32, ?legacies, leaveable property.
Hired, p. 154, l. 70, ?spread.	Lemmon, p. 220, l. 2, loved man; A.S. <i>leof</i> , beloved one.
Hoo, p. 195, l. 405, cease.	Leten, p. 226, l. 4, leave, give up.
Hui, p. 228, l. 4, they.	Leuyng, p. 208, l. 64, believing.
Iangelithe, p. 63, l. 333, chatters.	Lithe, p. 99, l. 204, limb; A.S. <i>líd</i> .
Ido, p. 132, l. 501, put.	Lomeber, p. 248, l. 161, ? A.S. <i>lomber</i> , a lamb.
Insame, p. 141, l. 792, together; A.S. <i>insomnian</i> , to assemble.	Lore, p. 137, l. 642, A.S. <i>leoran</i> , lose, <i>for-lór</i> ; destruction.
Intersectures, p. 6, l. 14, cutters off, executioners.	Lore, p. 239, l. 7, lost.
Iuyse, p. 71, l. 574, judgment, trial.	Lotleschipe, p. 240, littleness, small self?
Kaste, p. 241, chastity.	Lowte, p. 23, l. 4, obey.
Kende, p. 199, l. 508, showed, did.	Lyes, p. 85, l. 60, flames; O.N. <i>log</i> .
Kepe, p. 20, l. 164, heed.	Lynge, p. 17, l. 65, ? for bring.
Kinde, p. 198, l. 482, natural.	Lys, p. 215, l. 11, comfort; A.S. <i>liss</i> , sb. favour, comfort.
Kinde, p. 163, l. 30, nature.	
Kindeli, p. 187, l. 294, natural.	Maate, p. 53, l. 351, O.Fr. <i>mat</i> , triste, abattu, faible.
Kouth, p. 236, l. 196, known.	Madful, p. 232, l. 42, <i>maatful</i> , sorrowful.
Kynde caitif, p. 185, l. 248, ? natural fool.	Maistrie, p. 152, l. 37, hard craft, difficulty.
Lassun, p. 227, l. 5, ? lash.	Maugre, p. 59, l. 240, ill will.
Layn, p. 210, l. 102, concealment;	

- Mawmentries, p. 12, l. 16, devilries.
- Medyn, p. 23, l. 15, ? 'medecyn : that holy man that prayed to God Almighty for a medicine (cure) for the skathes (harms) that they (the rats) did (?) ' R. Morris.
- Meen, p. 199, l. 509, mind, disposition.
- Meene, p. 156, l. 91; ?A.S. *gjman*, take care of.
- Mellis, p. 200, l. 534, mixest, dealest.
- Miewe, p. 63, l. 338, mew, stall, control.
- Moote, p. 202, l. 611, argue, stirve ; A.S. *motian*, dispute.
- Mormole, p. 218, l. 109, gangrene. See *P. Parv.* Mormal, note.
- Mote, p. 124, l. 323, ? might, importance.
- Mowis, p. 185, l. 247, make mouths, mock.
- Mowlid, p. 181, l. 211, mouldy.
- Mure, p. 107, l. 139, ripe ?
- Mylde, p. 167, l. 113, mildness.
- Mynge, p. 90, l. 194, ? mix, say.
- Mynge, p. 173, l. 61, mix, mingle.
- Mynne, p. 90, l. 204, mind, remember.
- Mynne, p. 94, l. 41, less.
- Myscheeu, p. 195, l. 431, come to mischief, meet with a calamity.
- Neme, p. 102, l. 282, for *eme* ; A.S. *eám*, uncle.
- Nemeled, p. 23, l. 10, named ; ' nemelyn, *idem quod namyn*. ' P. Parv.
- Neuen, p. 109, l. 17, name ; A.S. *nemnan*.
- Nokkys, p. 17, l. 65, notches, ' nokke of a bowe, or a spyn-dylle, or other lyke. *Tenorculus.*' P. Parv.
- Not, p. 211, ll. 4, 6, know not.
- Noxialle, p. 43, l. 15, nightly.
- Nyst, p. 149, l. 28, ? for *nylt*, wilt not.
- Nynne, p. 11, l. 99 ?
- Oker, p. 236, l. 12, usury ; O.N. *okr*, from *auka*, to increase. H. Coleridge's Glossar. Index.
- On, p. 21, l. 199, one.
- One, p. 228, l. 7, in, under.
- Onnethe, p. 18, l. 104, scarcely.
- Outrage, p. 175, l. 111, outrageous, mad.
- Paire, p. 185, l. 269, impair, become worse.
- Palox, p. 19, l. 129, pole-axe.
- Palysyd, p. 122, n. 8, palisadoed.
- Panne, p. 247, l. 132, brainpan, skull.
- Papynjaye, p. 101, l. 251, 'Popyn iay, byrd. *Psittacus.*' Catholicon.
- Paraffys, p. 244, l. 8, 'paraf of a

booke (or paragraf). <i>Paraphus.</i>	Pynacle, p. 102, l. 276, tent.
<i>paragraffus.'</i> Catholicon.	
Parage, p. 84, l. 29, O.Fr. <i>parage</i> (de <i>par</i>), rang, extraction.	Quaysy, p. 215, l. 22, sickness.
Parkerrys, p. 26, l. 28, park-keeper, gamekeeper.	Queth, p. 217, l. 66, ? talk over, quiet; A.S. <i>cweðan</i> , speak, call.
Passith, p. 82, l. 35, passes from, quits.	Quik, p. 28, l. 1, 14, quicken.
Pay, p. 46, l. 46, satisfaction, pleasure.	Qwart, p. 167, l. 111; p. 175, l. 103, heart, good case.
Payed, p. 27, l. 65, satisfied; O.Fr. <i>paier</i> , satisfaire, from <i>pacare</i> .	Qweþe, p. 113, l. 16, wicked one devil; Dutch <i>quaad</i> .
Pele, p. 78, l. 783, appeal.	Raylyng, p. 111, l. 9, trickling; 'rayle vynys, <i>retico</i> .' P. Parv.
Pelt, p. 16, l. 43, 'the skin of a beast.' Phillips.	Recouere, p. 42, l. 29, cure.
Perry, p. 45, l. 9, O.Fr. <i>pierrie</i> , precious stones.	Recure, p. 17, l. 73, recover.
Perte, p. 57, l. 174, loss.	Reddour, p. 213, l. 123, <i>roideur</i> , might, strength, force, power.
Pese, p. 106, l. 113, appease.	Cotgrave.
Peyreth, p. 59, l. 228, impairs.	Rede, p. 101, l. 269, counsel.
Peyse, p. 29, weigh.	Redres, p. 82, l. 26, relieve.
Power, p. 32, poor.	Refute, p. 80, l. 845, ? refuge.
Prevail, p. 71, l. 547, forward.	Reioise, p. 2, l. 48; p. 66, l. 440, enjoy, Fr. <i>rejouir</i> .
Priuyte, p. 84, l. 25, secret.	Releue, p. 127, l. 398, remnants, fragments.
Prive, p. 57, l. 174, ? want, fault.	Remewe, p. 72, l. 593, remove.
Prophete, p. 15, l. 20, profit.	Remorde, p. 108, l. 161; O.Fr. <i>remordre</i> , martyriser, dechirer.
Prospede, p. 4, l. 19, go forward.	Repaire, p. 185, l. 265; p. 201, l. 573, ? O.Fr. <i>repaire</i> , retraite asyle, demeure.
Purchas, p. 54, l. 74, course, departure.	Repele, p. 72, l. 601, give up.
Purfylled, p. 178, l. 284, ornamented.	Reseyned, p. 144, l. 908, L. <i>resigno</i> , reveal, disclose.
Pylchis, p. 16, l. 50, 'Sax. pylce, <i>toga pellicea</i> . A cyrtell of wolen, and a pylche,' in P. Parv. note, p. 397.	Respite, p. 76, l. 724, put off, delay.

- Reymeth, p. 231, 'rayme, rule, lord it.' H. Coleridge.
- Reyste, p. 94, l. 33, ? attack, combat ; A.S. *raes*, rush, onset, attack.
- Ropys, p. 17, l. 68, guts ; A.S. *roppas*, the bowels, entrails.
- Rukkyng, p. 19, l. 124, 'rukun, or cowre down, *Incurvo*,' 'to ruck, to squat, or shrink down.'
- Forby, Pr. Parv.
- Ruyde, p. 241 ?
- Sadde, p. 83, l. 5, sober.
- Salle, p. 109, l. 20, self.
- Salue, p. 173, l. 62, salve.
- Sarpelers, p. 18, l. 100, 'Sarplar, of Wool, a quantity of Wool, otherwise called a Pocket or a Half-Sack ; a Sack containing 80 Tod, a Tod 2 Stone, and a Stone 14 Pounds.' Phillips.
- Sauetyff, p. 219, l. 127, safeguard, preventive.
- Schamely, p. 218, l. 102, shameful. ?
- Schene, p. 254, l. 83, bright, clean.
- Schent, p. 195, l. 428, punished.
- Scorns, p. 11, l. 103, candlestick, light.
- Scoolys, p. 62, l. 329, ? scholars.
- Seruyde, p. 241, shroud, clothe.
- See, p. 49, l. 39, seat.
- Seere, p. 200, l. 550, several, many.
- Seewe, p. 254, l. 84, follow.
- Selle, p. 95, l. 72, ? saddle.
- Sendē, p. 210, l. 88, descend.
- Sere, p. 139, l. 737, several.
- Serke, p. 128, l. 420, shirt.
- Sethe, p. 43, l. 5, since.
- Shake, p. 76, l. 726, go, pass.
- Shuppare, p. 227, l. 6, shaper, creator ; A.S. *seapan*, to shape, create.
- Sikernes, p. 76, l. 710, security.
- Sity, p. 31, ? sooty.
- Skille, p. 171, l. 24, reason ; O.N. *skil*, 'skyl, *racio*', Pr. Parv.
- Sleke, p. 105, l. 81, slake, quench.
- Sloggy, p. 26, l. 53, sluggish.
- Sone, p. 208, l. 83, sound, voice.
- Sood, p. 181, l. 200, soot.
- Sore, p. 116, l. 90, sorrow, penance ; A.S. *sorh*, sorrow.
- Sowedeurs, p. 18, l. 108, soldiers.
- Spiteouseli, p. 175, l. 92, mercilessly.
- Splene, said on the, p. 62, l. 327.
- Springe, p. 253, l. 57, sprinkle.
- Sprongyn, p. 136, l. 622, sprinkled.
- Starken, p. 224, l. 6, stiffen.
- Stellende, p. 225, second l. 8, stilling.
- Stente, p. 78, l. 769, ? stop, stay.
- Sterynge, p. 251, l. 13, impulse, temptation.
- Steven, p. 216, l. 27, speech, language.
- Steuene, p. 83, l. 7, voice ; A.S. *stefen*.
- Steuene, p. 113, l. 17, name, tell of.

- Stize, p. 200, l. 540, ascend; A.S. *stīgan*.
- Stib, p. 224, l. 6, A.S. *stið*, firm, stiff.
- Store, p. 101, l. 256, A.S. *stór*, great, vast.
- Stounde, p. 232, l. 60, instant.
- Stynite, p. 19, l. 133, stop.
- Subdeue, p. 5, l. 31, subdual.
- Sue, p. 154, l. 66, follow.
- Swelte, p. 207, l. 38, died; A.S. *sweltan*, to die.
- Syngeden, p. 243, l. 11, sinned; A.S. *syngian*, to sin.
- Synne, p. 121, l. 238, since.
- Tayle, p. 24, l. 8, entail.
- Teen, p. 199, l. 507, injury; A.S. *teóna*.
- Tent, p. 171, l. 25, heed.
- þas, p. 221, l. 11. *þe was*, who was.
- þe, p. 238, l. 4, thrive.
- Thi, p. 200, l. 538, that (reason), abl. of *the*.
- þoled, p. 116, l. 98, suffered; A.S. *þolian*.
- þolemodliche, p. 240, patiently; A.S. *þólmód*, patient.
- þralle, p. 91, l. 230, thraldom.
- þrew, þrouȝ, p. 85, ll. 54, 48, drew.
- Thyrlid, p. 135, l. 568, pierced; A.S. *þyrlian*, to drill, pierce.
- Tiȝt, p. 177, l. 116, resolved, A.S. *tihian*, to resolve.
- Trace, p. 117, l. 133, ?go, journey (thither).
- Traile, p. 58, l. 184, ?screen; ‘*treille*, An Arbor, or walke, set on both sides with vines, &c., twining about, a *Treillis*, or latticed frame.’ Cotgrave.
- Trappurs, p. 15, l. 22, trappings, armour of mail.
- Trayne, p. 87, l. 121, deceit.
- Triacle, p. 112, l. 23, remedy.
- Trokys, p. 249, l. 177, ?strokes, or A.S. *trega*, vexation, torment.
- Twynne, p. 109, l. 8, separate.
- Twynneth, p. 229, last line, divides, separates.
- Tymor, p. 101, l. 252, ?what bird.
- Tyne, p. 167, l. 107, shut, A.S. *týnan*.
- Uel, p. 226, l. 6, skin.
- Vaileth, p. 76, l. 720, avails it.
- Valence, p. 46, l. 21, fine stuff made at Valentin.
- Vasselage, p. 27, l. 70, chief place, highest estimation. O.Fr. *vas-selage*, courage, valour, action de valeur. Burguy. ‘In th’ auncient *Romans* tis used for valour & a valiant or worthie deed.’ Cotgr.
- Vast, p. 240, fast.
- Vaylen, p. 121, l. 230, avail.
- Vleynge, p. 240, fleeing.
- Vmbrace, p. 97, l. 145, ?embrace, secure.
- Vnhende, p. 191, l. 362, ungentle.
- Vnsele, p. 107, l. 122, badly,

miserably; A.S. <i>unsiel</i> , unhappy.	Wenyng, p. 61, l. 286, thinking, fancy.
Vnskilfully, p. 198, l. 474, without reason, causelessly. <i>See Skille.</i>	Wer, p. 230, doubt, dread ; A.S. <i>wér</i> , a fine for slaying a man ; <i>wiér</i> , a caution, compact.
Vsed, p. 91, l. 226, received the Sacrament. .	Were, p. 234, A.S. <i>werian</i> , protect, defend.
Vtas, p. 87, l. 124, octave, 8 days ; Fr. <i>huit</i> , eight, see p. 91, l. 217.	Wese, p. 216, l. 58 ; ? A.S. <i>wesan</i> , macerate, soak.
Vuel, p. 225, l. 8, foul.	Wette, p. 44, l. 28 ? for <i>web</i> .
Waake, p. 32, A.S. <i>wæccan</i> , to watch.	Wick, p. 195, l. 434, wicked.
Waite, p. 165, l. 55, watch, see, look.	Wisse, p. 203, l. 635, A.S. <i>wissian</i> , instruct, guide, direct.
Waith, p. 239, l. 1, woe.	Wite, p. 226, l. 13, protect.
Waker howndes, p. 32, ? watch-dogs ; A.S. <i>wæccer</i> , watchful.	Withsett, p. 185, l. 262, withstand, oppose.
Waker, p. 187, l. 299, watchful ; A.S. <i>wæccer</i> .	Witiyng, p. 240, perceiving, understanding ; A.S. <i>witan</i> , to know.
Wakkeþ, p. 225, l. 7, watches.	Wlatsum, p. 173, l. 52, loath-some ; A.S. <i>wlætian</i> , to nauseate, loathe.
Walled, p. 216, l. 37, waled, scored, striped.	Wollewarde, p. 199, l. 502, wool-gathering.
Wanne, p. 234, ? A.S. <i>wanian</i> , take away, cause to wane, [our sin.]	Wone, p. 119, l. 168, cause to dwell.
Wansit, p. 234, wane	Woon, p. 177, l. 130, dwelling.
Warantise, p. 24, l. 16, warranty.	Wordy, p. 83, l. 8 ; p. 86, l. 80, worthy.
Warre, p. 104, l. 37, worse.	Wose, p. 235, whoso.
Wedde, p. 31, pledge.	Wot, p. 234, will.
Welewith, p. 173, l. 56, fadeth ; A.S. <i>wealcere</i> , a fuller.	Wreschede, p. 239, l. 1, wretchedness.
Welkid, p. 183, l. 239, faded, worn-out.	Wyghte, p. 20, l. 168, blame ; A.S. <i>witan</i> .
Wemlees, p. 211, l. 93, spotless ; A.S. <i>womleas</i> ; <i>wom</i> , <i>wem</i> , spot, sin.	Wyl, p. 237, l. 213, vile.

Wryede, p. 83, l. 21, wyrwyn, <i>strangulo, suffoco.</i> P. Parv.	Ykid, p. 254, l. 94, ? known.
Wytēs, p. 23, l. 20, ? wights creatures, A.S. <i>wiht</i> ; or A.S. <i>wīte</i> , torment, plague.	Yowese, p. 21, l. 185, use.
	Ypleite, p. 179, l. 151, plaited.
	Ystreith, p. 214, l. 5, stretched.
	Ywys, p. 86, l. 79, certainly ; A.S. <i>gewis.</i>

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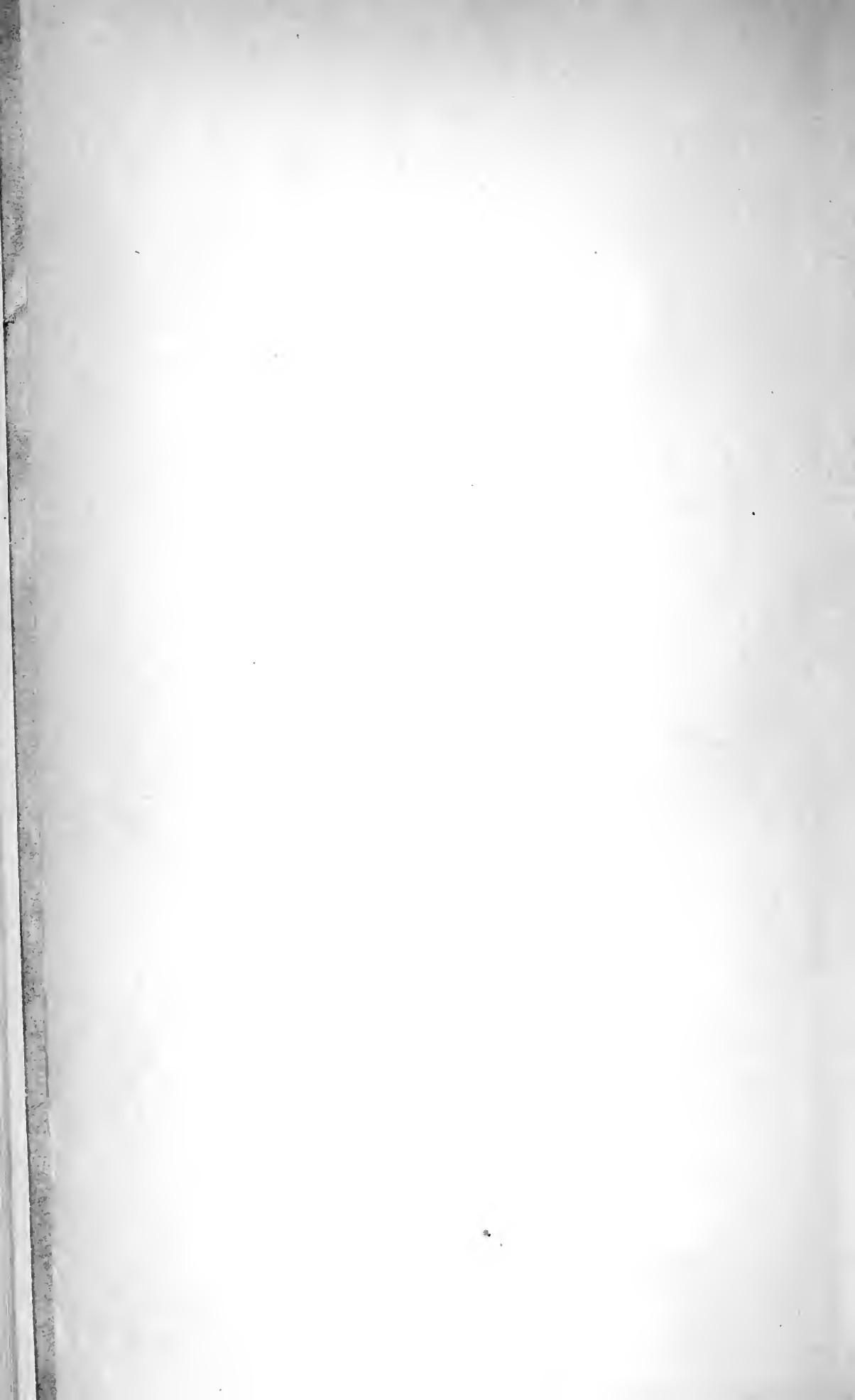
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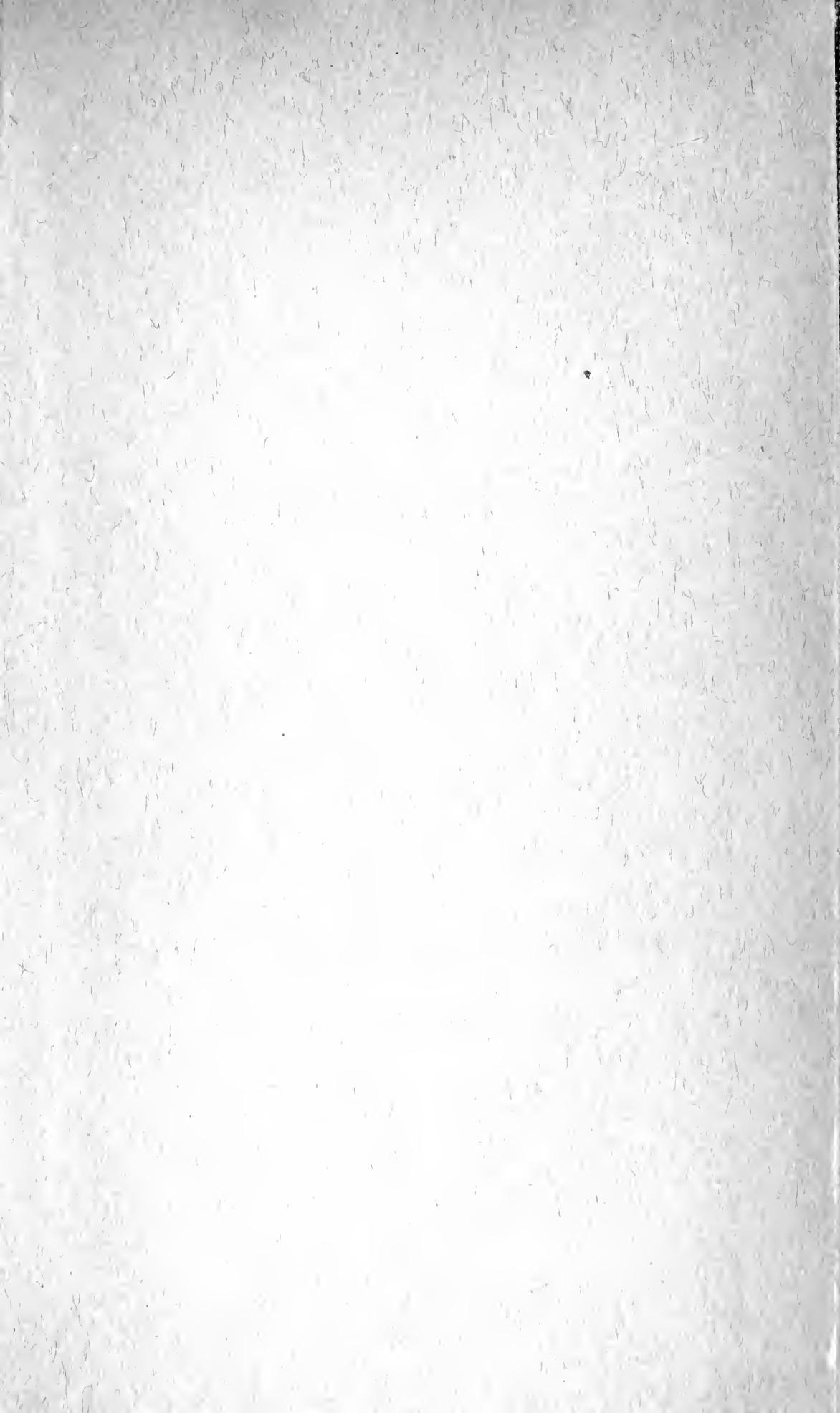
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